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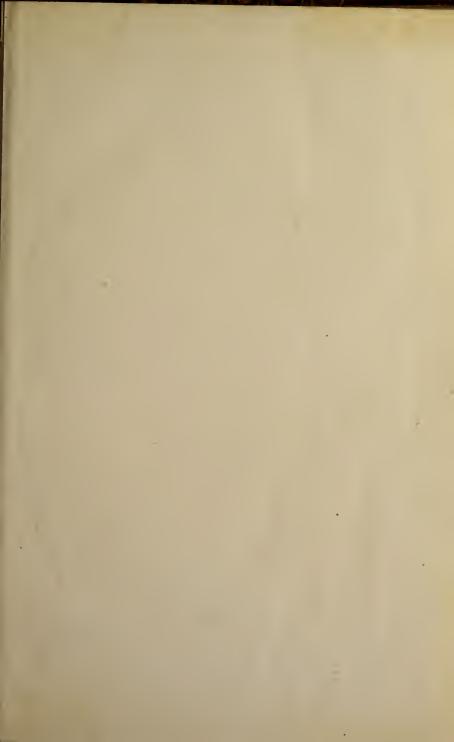
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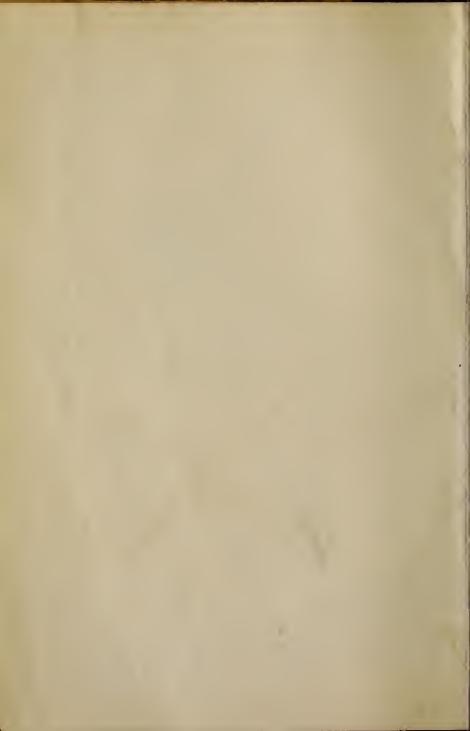
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# WHAT IS TRUTH?

IN A DOR

### BY JOHN R. BEASLEY.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

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### WHAT IS TRUTH?

Christ to Sit upon David's Throne--God's Kingdom to be in the Land of Juden--His Dominion to Extend over all the Earth-The Overthrow of the Kingdoms of the World by the Israelites, and the Restoration of the Ten Tribes to Canaan, to Occupy Forty Years--The Temple in Jerusalem to be Rebuilt in such Splendor and Magnificence as the World has never Seen--The Resurrected Saints to Rule the Nations with a Rod of Iron for a Thousand Years--This Earth to be the Heaven of the Just--Eternal Death the Portion of the Unjust.

Hundreds of years before Jesus Christ was born the Prophet Isaiah had written, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel, which, being interpreted, is God with us." 1

The angel Gabriel said to Mary, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." <sup>2</sup>

When Jesus was born in Bethlehem, "there came wise men from the East, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod, the King, heard these things he was troubled and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ's should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet: 'And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall RULE MY PEOPLE ISRAEL;' 'whose goings forth have been from of old, from everlasting.'"<sup>2</sup>

Christ said to Pontius Pilate that he was BORN TO BE KING OF THE JEWS, and for that cause came

into the world.3

When he stood upon the Mount of Olives, just before his ascension, the Apostles said unto him, "Lord, wilt thou at this time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power."

On the day of Pentecost Peter adduced the testimony of David to show that God had raised up Christ to sit upon David's throne. And from the porch of the Temple he told the Jews that God would send Jesus Christ again at the time of the resti-

tution.5

Paul declared to the Athenians that "God hath appointed a day in the which he will rule the world in rightcourness by Jesus Christ, and had raised him from the dead as an assurance of its verity." 6

<sup>1</sup> The King Anoisted—Psalm ii, 2, 6. 2 Matthew ii. 1; Micah v. 2, 3 John xviil, 37. 4 Acts i. 6. 5 Acts ii. 30; iii. 20.

Let us now consider the covenant that God made with David. It having entered into the heart of David to build an house to the Lord, the Lord said unto him, through Nathan, the prophet: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his Father and he shall be my Son. Even in suffering for iniquity I will chasten him with the rod of men and with the stripes of the children of men. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." These promises are styled "an everlasting covenant, even the sure mercies of David." Apostle says that the person alluded to was Christ. Again: "Thus saith the Lord, If ye can break my covenant of the day, that there should not be day in its season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."4 The 40th and 48th chapters of Ezekiel inclusive give a description of the magnificent temple to be erected by Christ in the eity of Jerusalem, and the settlement of the twelve tribes of Israel after their old estates.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and excente judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be ealled, The Lord our Righteousness. Therefore, behold the days come, saith the Lord, that they shall no more say the Lord

<sup>1 2</sup> Samuel vii, 11-16. 2 Isaiah lv. 3. 3 Hebrews i. 5. 4 Jeremiah xxxiii, 17-21.

liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country and from all countries whither I had driven them, and they shall dwell in their own land." "I will be their King," and "the moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign on Mount Zion and in Jernsalem, and before his ancients gloriously." "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." 3

What shall we say to these things? God has recognized Christ as his Son, but in no other particular has the covenant made with David been ful-

filled.

In the convention of the Apostles and elders at Jerusalem, James invited their attention to Peter's narrative and the prediction of Amos. He stated that the work to be done was "to take out of the nations a people for the name of God; as it is written: "After this I will return and raise up the dwelling-place of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the heathen which are called by my name." But "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." 5

"A thousand years with God is as one day." 6 Six thousand have nearly passed since the creation, and the time for the redemption of Israel draweth nigh."

"As the lightning cometh ont of the east and shineth even unto the west, so shall also the coming of the Son of Man be. And he shall send his angels

<sup>1</sup> Jeremiah xvii. 5-8. 2 Hosea xiii. 10; Isaiah xxiv. 23. 3 Habakkuk ii. 14. 4 Acts xv. 14-18; Amos ix. 9-11. 5 Luke xxi. 24. 6 2 Peter iii. 8. 7 Daniel ii. 44.

with a great sound of trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, and all the prophets in the

kingdom of God." 1

Paul says that the gospel was preached to Abraham, saying, "IN THEE SHALL ALL NATIONS BE BLESSED." And again, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ve Abraham's seed and heirs according to the promise." By faith in the gospel, and baptism—which two things constitute the naturalization law of Christ's Kingdom-we become "children of Abraham"-Israelites by adoption, and fellow-heirs with him. Let us see what the promises made to Abraham were; for God requires us to have faith in what he has promised, and "without faith it is impossible to please him." When Abram dwelt in Canaan, "after that Lot was separated from him, the Lord said unto him, Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed (plural here) as the dust of the earth; so that if a man can number the dust of the earth then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee;" "the land wherein thou art a stranger, all the land of Canaan (from the Euphrates to the Nile) for an Everlasting Possession."3 At that time Abraham was an old man, with no children, and the land of Canaan was filled with war-

<sup>1</sup> Matthew xxiv. 27-31; Luke xiii. 28, 29. 2 Galatians iii. 8, 16, 29. 3 Genesis xiii. 14; xvii. 8.; xv. 18.

like nations, dwelling in walled cities. But "he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God;" and his "faith was counted to him for righteousness." The land of Canaan, therefore, is the heaven that is promised to the saints. It embraces 300,000 square miles by British survey; is to be the territory of Christ's kingdom, and the prophets Isaiah and Ezekiel declare that it will become like the garden of Eden—a perfect paradise. And the true words of the Savior to the thief: "I say unto thee to-day—Thou shalt be with me in paradise," will be literally fulfilled.

When that kingdom is established; when "Christ shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his figtree, and none shall make them afraid;"3 then the gospel preached to Abraham, saying, "In thee shall all nations be blessed," will be realized. Wars will no more fill the world with widows and orphaus, and public debts and tax collectors will no more destroy the substance of the people like the locusts of Egypt. Let the Christian pray, "Thy kingdom come; thy will be done on earth as it is done in heaven," with perfect assurance that his prayer will be answered.

It would be folly to suppose that the kings of the earth will voluntarily throw their crowns at the feet of Christ and consent to worship him when he reappears upon the earth. Neither does he expect to abolish all their superstitions and humble their pride through the "foolishness of preaching;" as it is

<sup>1</sup> Romans iv. 20. 2 Isaiah li. 3; Ezekiel xxxvi. 35. 3 Micah iv. 3.

written, "By fire and by his sword will the Lord plead with all flesh."1 When he comes again to his kingdom he will find the tribe of Judah inhabiting the land; and on that day all nations will be battling against Jerusalem.2 This will be the battle of Armageddon, in which the Lord will defend the inhabitants of Jerusalem, and gain a great victory.3 Then the Jews will discover that they owe their deliverance to Jesus of Nazareth. "They shall look upon him whom they have pierced." "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." "In that day shall there be a great mourning in Jerusalem." "The Lord (even Jesus) will say, It is my people; and they shall say, The Lord is my God." Thus Judah will be grafted into her own olive again; as it is written, "He shall save the tents of Judah first." Now the word saith that "He shall be a stone of stumbling and rock of offence to both the houses of Israel." 5 The house of Judah has already been subjected to this process a period of forty years, from the day of Pentecost to the destruction of the temple, and therefore need not be again. It is well known that the house of Israel, or the ten tribes, did not inhabit Canaan when Christ ministered there. Micah prophesied concerning the ten tribes. "Feed thy people with thy rod, the flock of thine heritage which dwell solitarily in the wood: let them feed in Bashan and Gilead as in the days of old." In answer to this petition, the Lord said: "According to the days of thu coming out of the land of Egypt will I show unto him (Israel) marvellous things." The marvellous things to be done will be as notorious as the plagues of Egypt, for "The nations shall see and be confounded

1 Isaiah lxví, 16. 2 Zechariah xiv. 2, 4. 3 Zechariah xii. 8; xiv. 12. 4 Zechariah xii. and xiii. 5 Isaiah viii, 14. at all Israel's might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, and they shall move out of their holes like worms of the earth; they shall be afraid of the Lord, the God of Israel, and shall fear because of thee." <sup>1</sup>

Christ having made the New Covenant with the house of Judah the kingdom is established.2 Then commences the work of the restoration of the ten tribes and the subjugation of the kingdoms of the earth. The house of Judah having been saved they will be sent as apostles to their brethren to invite them to come out from among the nations, to make common cause with Judah, and return to their own land.3 The mighty enterprise, however, will be begun with Judah, for "he hath made them as his goodly horse in the battle. And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle : and they shall fight, because the Lord is with them, and the riders on horses shall be confounded." "In that day, saith the Lord, I will make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left."4 Having thus conquered the country given to Abraham, the trumpet of war will be sounded against Greece and the other kingdoms of Europe.<sup>5</sup> The ten tribes will respond to the invitation of their brethren; and as "the arrow of the Lord they will go forth as lightning; and they shall devour and subdue." "And they shall be like a mighty man, and their heart shall rejoice as through wine." Addressing them, the Lord says through the prophet: "Thou art my battle-axe and weapons of war; for with thee I will break in pieces the nations, and with thee will I

<sup>1</sup> Micah vii. 14-17. 2 Jeremiah xxxi. 31. 3 Zechariah x, 8. 4 Zechariah x, 3-5; xii. 8. 5 Zechariah ix. 12-16; x, 7.

destroy kingdoms: with thee will I break in pieces captains and rulers." "And the remnant of Jacob (Israel) shall be among the Gentiles in the midst of many people, as a lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces and none can deliver."2 The time of their probation drawing to a close, the ten tribes will return to Egypt on their way to Canaan; as it is written, "And I will bring them, saith the Lord, again also out of the land of Egypt and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and Ephraim (Israel) shall pass through the sea with affliction and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down; and the sceptre of Egypt shall depart away."3 The combined armies of Egypt and Assyria will be drowned in the depths of the sea, like the hosts of Pharoah. For "the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river and shall smite it in the seven streams, and make Israel go over dry shod . . . like as it was to Israel in the day that he came up out of the land of This will be the second exodus from While in the wilderness of Arabia the Lord Jesus will become a "stone of stumbling and rock of offence" to the house of Israel, as he had before been to the house of Judah, and the result will be that "the rebels among them" will not be permitted to enter into the promised land.6 remainder, however, being now "the ransomed of the Lord, they shall return and come to Zion with songs and everlasting joy upon their heads."7 John the Baptist was Elijah to the honse of Judah in the sense of having come "in the spirit and power of

1 Jeremiah li. 20-23. 2 Micah v. 8. 3 Zechariah x. 10. 4 Isaivh xi. 15, 16. 5 Hosea viii. 13. 6 Ezekiel xx. 33-36; Hosea viii. 10. 7 Isaiah xxv. 10.

Elijah;" but he was not the Elijah seen on the mount of transfiguration; Elijah will come and meet the ten tribes in Egypt.2 In this way "the Lord will execute vengeance in anger and fury upon the heathen such as they have not heard." The sword will bring them to reason, and then they will say, "Come, and let us go up to the mountain of the Lord, and to the temple of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem."3 Having received his law, and experienced the justice of his administration, "all nations will call him blessed" and "daily will he be praised." And "whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain." The fruits of the earth will be withheld to put down rebellion.

Thus, in forty years the Lord, with Judah as his goodly war horse and bended bow, and Israel as his arrow, will have gone through from kingdom to kingdom, "bound their kings with chains, and their nobles with fetters of iron," and placed all power and authority in the hands of his saints, who shall rule them with a rod of iron for a thousand years. The dominion of the kingdom of Christ will extend over all the earth, like as the dominion of Great

Britain extends over Canada, India, etc.6

"Thus, saith the Lord of Hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very multitude of days." "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." "Then shall the virgin rejoice in the dance, both young men and old together."

1 Luke i. 17. 2 Malachi iv. 5. 3 Isaiah ii. 5. 4 Zacharlah xv. 17. 5 Revelations ii. 26, 27; xx. 6; v. 10; Daniel vii. 27. 6 Daniel vii. 27; Micah v. 8; Revelations xi. 15. 7 Zachariah viii. 4. 8 Isaiah Ixv. 20. 9 Jeremiah xxxi. I3.

The Savior said, "I must preach the kingdom of God; for therefore am I sent;" and "he went throughout every city and village preaching and showing the glad tidings of the kingdom of God." 1 "And because they thought that the kingdom of God was immediately to appear he spake a parable to them," in which be gave them to understand that he must first take a journey into a far country to be presented before the Ancient of Days to receive from him the kingdom, and then to return; when he would bestow upon his scrvants power and authority over the cities of the world.2 He has not yet received the kingdom, but is "sitting at the right hand of God until his foes are made his footstool." 3 On one occasion Jesus called his apostles together and sent them throughout the land to "preach the kingdom of God." Luke, in recording their obedience to this command, says that "they went through the towns preaching the gospel."4 So that to preach the kingdom is to preach the gospel, and to preach the gospel is to preach the kingdom of God." When the "Jews believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."5 The things of the kingdom and the things of the name constitute the truth—the gospel. Paul dwelt two whole years in Rome, "Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, both out of the law of Moscs and out of the prophets."6

The meaning of the word gospel is good news, or glad tidings; and the gospel some particular good news. And the apostle Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The condition of salvation is

<sup>1</sup> Luke iv. 43; viii. 1. 2 Luke xix. 11-19; Daniel vii. 13, 14, 18 27. 3 Psalm qx. 1. 4 Luke ix. 2, 6. 6 Acts viii.12. 7 Galttians i. 8.

belief of the whole gospel and obedience to it. To believe in Jesus is to believe only in the MESSENGER. But he was sent to preach the gospel to the poor: to show the glad tidings of the kingdom of God. This was his MESSAGE. Salvation is predicated upon belief in the Messenger and in the message he brings from God. It is not "He that believes in Jesus Christ and is immersed shall be saved;" but "He who shall believe the gospel and is immersed." (It matters

not who performs the ceremony.)

"Marvel not," said Christ to Nicodemus, "that I said unto thee, ye must be born again. MAN BE BORN OF WATER AND OF THE SPIRIT HE CANNOT ENTER THE KINGDOM OF GOD."2 The thief's case was the only exception ever made. translated Repentance means a change of mind and purpose, which is the result of faith in the gospel of the kingdom.3 To be born of water is to be buried with Christ in baptism; and to be born of the Spirit is to be made immortal and receive eternal life; which we will receive if "by patient continuance in well doing we SEEK for glory and honor and immortality."5 When we believe and obey the gospel we are said to be "born of God" or to have eternal life already.6 This is explained upon the principle that "God, who quickeneth the dead, calleth those things which be not as though they were "7 In this sense, Abraham, Isaac and Jacob, and all the righteous dead, are regarded as living.8 For their resurrection to life is absolutely certain.

Peter, on the day of Pentecost, when filled with the Holy Ghost, declared to the Jews that "David is both dead and buried, and his sepulchre is with us unto this day; he is not ascended into the heavens. 9 Then he is alive in no sense; but is simply dead, and

<sup>1</sup> Mark xvi, 15, 16, 2 John iii, 7, 5, 3 Acts ii, 30, 36, 37, 38, 41, 4 Romans vi, 4; Colosians il, 12, 5 Romans ii, 7, 6 John i, 12, 13; vi, 47, 7 Romans iv, 17, 8 Mark xii, 26, 27, 9 Acts ii, 23, 34.

silent in the grave.¹ The phrase living creature is the exact synonym of living soul. The words used by Moses are Nephesh chayiah. Nephesh signifies ereature, also life, soul or breathing frame; chayiah is living. Nephesh chayiah includes all species of living creatures, namely, man, beasts, fowls, fish, etc.—"all flesh" which breathes in air earth and sea; as it is written, "Yea, they have all one breath; so that a man hath no preëminence over a beast, for all is vanity," or vapour. "All go unto one place; all are of the dust, and all turn to dust again." But David said, "God will redeem my soul from the grave." And as "the dead know not anything," and take no note of time, a million years is to them as a moment.

The Hebrew word for grave is sheol, and the Greek. hades; and the translators of the Bible have in some places rendered them hell, and in others grave. Grave and hell are synonymous. David must be raised from the dead, that the covenant promises may be fulfilled; for he is to see Christ upon his throne. The record is, "Thy kingdom shall be established forever before thee."

The Savior said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and I will raise him up at the tast day." Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be (kings and) priests of God and of Christ, and shall reign with him a thousand years (on the earth.)" The righteous dead will be raised immortal, and the righteous living will be changed in the twinkling of an eye when Christ comes, and reign with him over the nations.

But there is to be a second resurrection and a SECOND DEATH. For, says John, "But the rest of the dead

<sup>1</sup> Psalm xxxi. 17; vi. 5; cxlvi. 4; xlix. 12. 2 Ecclesiastes iii. 19. 3 Psalm xlix. 15. 4 Ecclesiastes ix. 5. 5 John xi. 25; vi. 40, 44. 6 Revelations xx. 6; v. 10. 7 1 Corinthians xv. 51, 52.

lived not again until the thousand years were finished." At the end of the thousand years, when the restraint is removed, the nations will rebel and assemble against Jerusalem to battle. The King permits them to come up on "the breadth of the land," to " compass the camp of the saints about and the beloved city." But in the midst of their savage exultation at the anticipated overthrow of the best of kings, "fire comes down from God out of heaven and devours them."2 Thus God, according to his word, will have made "a full end of all nations," except that of Israel, which will be the sole occupant of the globe: for "he must reign till he have put all enemies under his feet." The last enemy is Death. The wicked being destroyed by fire, none will remain upon the earth but the faithful and true, who will be rewarded for their fidelity with the inheritance of ages. The "law of sin," or law of their flesh,which is but another name for the Devil-is abolished in the change they undergo from corruption to incorruptibility and life. This is the abolishing of death from the earth, so that its inhabitants can die no more. This being brought to pass, the saving will be fulfilled that "the son of God was manifested that he might destroy the works of the Devil," and "him that hath the power of death, that is the Devil." The power of death is the corruption of the flesh, which is the consequence of sin. Therefore, all the evil which a man does is the result of the "law of sin," or evil principle in his flesh-which is the Devil.3

Then comes the second resurrection. Those who have died during the millennium, that are found worthy of it, will receive eternal life. All others eternal death. This will be the second death. 4 "For God so loved the world that he gave his only be-

<sup>1</sup> Revelations xx. 5. 2 Revelations xx. 7-9. 3 Romans vii. 18, 17 4 Revelations xx. 15

gotten Son, that whosoever believeth in him should not perisn but have everlasting life."

The JUST and the UNJUST only will be raised.2 As none can receive eternal life excepting through faith in the gospel and obedience to it, then the portion of all others will be eternal death. But the licathen, who know nothing about the gospel, and children who have not attained to years of accountability, will not be raised to suffer the penalty of a second death. For they could not be considered as worthy of reward or punishment, and will not be raised at all.

After this there will be "no more sea." The earth will be renovated, the curse removed, and it will become the glorious habitation of an order of beings "equal to the angels," who have been redeemed by the blood of the Lamb that was slain, "out of every kindred, and tongue, and people, and nation."3

Thus, in 7,000 years, the purpose of God in the

creation of man will have been accomplished.

God is declared by the Scriptures to be "The blessed and only Potentate, the King of kings and Lord of lords: WHO ONLY HATH IMMORTALITY: dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."4 Again, God is said to be "a Spirit," and to be "incorruptible."5 Therefore He is THE INCORRUPTIBLE SPIRIT DWELLING IN LIGHT. "No man," says Jesus, "hath seen God at any time," but Adam, Abraham, Jacob and Moses saw the Elohim or angels, and their Lord. Therefore the Elohim and the Everlasting Father are not the same.

We should remember, in reading the Scriptures, that "no man hath seen God at any time," and that what he does through his ageuts-his angels-is referred directly to Him. The Spirit of the Incorruptible God, through the Elohim, created the heavens

<sup>1</sup> John iii. 16. 2 Acts xxiv. 15; 2 Peter ii. 9. 3 Romans v. 9; xxi. 1. 4 1 Timothy vi. 15, 16. 5 John iv. 24. Rom. 1: 23.

and the earth. This power, or spirit, being committed to them, it became "the Spirit of the Elohim." They are his hosts; his ministers that do his pleasure: mighty in strength, hearkening unto the voice of his words.1 Hence the Chief of the Elohim said, "Let us make man in our image, after our likeness." God wills: the Elohim execute by his spirit. Without his power they could do nothing; therefore all things are referred to Him.

The earth has existed for ages, and was inhabited before the creation of our race; but just before the creation of Adam "the earth was without form and void," or empty, "darkness was upon the face of the deep." The waters covered it. The third day it came up out of the waters.2

May the Lord help us to believe and obey the gospel, that we may have right to "eat of the tree of life," and to sit down with Abraham, and Isaac, and Jacob in the kingdom of God.

1 Psalm ciii, 19-21.



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# A PIONEER CHURCH.

### A SERMON.

RI HI S

### PIONEER HALL.

FEBRUARY , 1869,

## REV. H. W. BROWN.

MINISTER OF THE

First Unitarian Church of Sacra cuto.

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A PIONEER CHURCH.—A Sermon preached in Pioneer Hall, February 7, 1868, by REV. H.
W. BROWN, Minister of the First Unitarian Church of Sacramento.

Let us eongratulate one another, friends, upon a new year of our church. Let us be thankful that the "lines are fallen unto" us in such "pleasant places." We may feel at home in Pioneer Hall, for we are a *Pioneer Church*.

We are organized upon a principle which is in advance of the practice of churches in general; the principle of union in the spirit of religion without any formal expression of belief. We are a church without a creed. The principle itself is not a new one. We are not the first church to organize upon this basis, but we are among the first; we are of those who have caught the sound of the evangel before the main body, and who go forward to prepare the way. It is pioneer work to remove obstructions, to prepare the way for others. We remove the ereed from the threshold of the temple of worship, where we feel that it has too long been an obstruction to fellowship in the spirit. This will be called negative work. Is it negative work when the pioneer ents down and digs away, that there may be free entrance to fair fields and broad rivers, so that willing multitudes may settle in the rich domain? Here are the "green pastures" and "still waters" of Religion-of reverent adoration and trust and communion, of kindly sympathy and humane activity-and many are kept from entering in and dwelling joyously in company with their brethren and friends, by the requirement of assent to doctrinal statements of belief. For ourselves, and for others so far as they choose to avail themselves of our efforts, we do away with the obstacle. We found our church on the basis of the religious purpose. We say to all: Do you wish to unite with men and women to worship God and to serve men? we welcome you to our fellowship; to full fellowship, with all the privileges which any of us enjoy. We do not ask what your beliefs are. We shall try to have the truth preached among us from week to week, and we think you will

believe that when you hear it; will very likely find it just what you already believe, though you may not have admitted it to yourself, or acted upon it.

Be it understood, however, that in doing away with creed we are not doing away with belief. We are not saying that we have no belief as individuals or as a church; we are not saving that we think belief of no consequence. We think the belief of the individual of so much consequence that we will not ask him to surrender it, to limit it, to trim it in any manner, in order to avail himself of the benefit of our fellowship or to give us the advantage of his company. We thus recognize, we thus help men to feel, the importance and the responsibility of individual conviction. And as a church we have beliefs, beliefs implied in the very purpose on which we are founded. We are united for the Worship of God and the Service of Men. The worship of God implies belief in God. And although it is impossible for any one to express his whole thought about God, and none can give satisfactory expression to the thought of others, it would not be difficult, probably, to make some general statement about the Divine Being and Character in which we should all agree. That God is One, with various manifestations in nature and in humanity; that Ilis Spirit is in our minds and consciences and hearts, and may be communed with there so as to be the strength and joy of our lives; that He is good, too good to create any being that shall by any possibility come to suffer eternal torment; that the best names we can give him are Light, and Life, and Truth, and Righteousness, and Love, and Father-I suppose all of us believe this about God. Why should we not say so in a formal statement, and make it a platform on which all who join us shall stand? Because the platform is already under us and does not require to be laid down; and because the laying it down would give to belief a prominence which we wish, in a religious organization, to give to religious purpose. We want to emphasize the religious purpose as the main thing in a church. A belief may be a dead thing, but a purpose is a live thing. And so we ask not Do you believe in God? but Do you want to worship Him? If you do, we know you believe in him.

And the purpose to serve Men implies belief in men; belief that men are worth serving. We believe in men as spiritual beings; and we want to serve them as such by ministering to their spiritual nature. To that end we have prayer, and singing, and preaching, and try to have it of a spiritual sort, such as will do spiritual service to those who join in it. We believe in men as moral beings; and we try to serve them as such by moral education, by appealing to the sense of Right in them, by urging them to cultivate the conscience, by applying the laws of Justice to practical affairs, and by pointing out the way of Duty. We believe in men as social beings, and we try to serve them as such by cherishing the social sentiment, in its deeper and its lighter forms; by proclaiming Brotherhood and acting it out as far as we can, by sympathy and help for one another and for all within our range, and even by providing amusement and entertainment of an innocent kind. And we believe in men as rational beings, and we try to serve them as such by addressing their reason, not endeavoring to exercise religious dominion over them or authority upon them, which would be like the princes of the Gentiles, though done by those who would be great among the Christians. We believe in men after this fashion; that they are not so good but they need to be better, and not so bad but they may become good by the help of God and men. But we have no dogma about their "Fall," or about their rise and progress, which one must agree to before he can take hold with us to keep them up and on. And so we enquire not Do you believe in the Depravity of men, or their Regeneration but do you want to serve them? If you do, you believe enough, at least to begin with.

We apply no test of character as a condition of membership in our church, but we do not thereby imply that character is of little consequence. If there is anything we are agreed on, I suppose it is that character is of first consequence; that it is more than belief, more than action. Belief is what a man thinks, action what a man does, character what a man is. One may be saved by "faith," if his faith be such as to transform his character; one may be saved by "works," if his works induce in him the righteousness of heart which did not spring up till he forsook his bad ways and began to do right; faith or works may thus lead to salvation, but character is salvation. We do not make it a condition of fellowship in our church, however, because of the impossibility of our judging it accurately. We can't undertake to divide men into saints and sinners. We

think if men are very bad they will not feel much at home with us until they change for the better; and we are very sure that if they resolve to do that, and try to do it, we can put up with them if they can put up with us; for we all need that change. As an organization we stand simply on the ground of the religious purpose. That is the thread on which we are all strung; not for us to say who of us are precious stones, who only beads of glass; not to be determined by any profession of faith or performance of ceremonial, but by the Lord of the hosts of men, in the day when He makes up His jewels.

What makes us a pioneer church is that we organize the religions spirit in its two-fold relation toward God and toward men, without the ordinary obstacles of fellowship. We believe a great deal—a great deal more than we could put into any creed; but if people want to know what it is, we ask them to come and hear our preaching, or to talk with us as individuals. We lay great stress on character, but whether our character is good or not, people will judge for themselves.

We feel that we are really organizing religion by the method we adopt. It seems to us that to lay down tests such as are employed in most of the churches is, as has been well said, to organize not religion but the negation of religion, viz: "exclusiveness. limitation, privilege." The profession of belief in certain doctrines unites those, doubtless, who agree in those doctrines and in professing them, but it separates them from others; marks them off as distinct; and all that "union" can mean in a Church which insists on belief in these doctrines as a condition of fellowship is a union of those who thus believe, with separation from those who believe differently. And the inevitable differences of opinion must forever prevent the union which Christians are so much desiring to secure. Opinion is divisive; theological opinion as much as any. It makes seets, that is, portions cut off from a main body. Religion means "binding together." The religious spirit would bind together all who share it, and the church which would organize that spirit should welcome all in whom that spirit moves. It is true that, practically, differences of theological opinion, when they are great, will prevent men from working together in a religious organization; that, in fact, the members of any church will agree in the main, and those who do not believe as they do will remain apart from them. But this very fact makes it unnecessary to enact any exclusion. The centrifugal force of opinion is strong enough without our pushing one another away in the name of religion. Differences of political opinion often prevent men from worshipping together, but would it be wise to make a man's politics a test of church membership? Is that a very different matter? Not so different, when the fact is that what is called political opinion is sometimes a moral judgment, far more intimately connected with religion than a question of mere speculative theology or religious history. So also differences of social position, of wealth, or of general culture, will work in religious bodies, and people will be brought in or kept out more or less by facts of this nature; but would it be the part of religion to insist on any special degree or rank in such matters? It cannot be said that these are unimportant; they are of more consequence than theological notions over which churches have sometimes quarreled to the death. circumstances in which it is of far more consequence to us what a man's tastes, habits, manners are, than what are his religious professions. It is for those who would organize religion not to encourage any of these divisive tendencies, but to unite in the central purpose of religion. This holds them together and does not cut them off from others. Others may not come to them, but the door is not shut against any, and none will be or will feel excluded. The Church likes to be figured as an ark, in which alone is safety in the flood of divine retribution that sweeps over the earth. Is it for those who see men struggling in the waters to say to them: "Come in hither! This is your only chance; but before you can be taken aboard you must believe as we do; must believe that this ark was made by a different process from anything else in the world, and out of different timber, grown by miracle and put together by miracle." And if those in the ark do aet thus, is it strange that the strong swimmers say irreverently: "Go along with your old ark; there won't be much of a shower!"-while the weak and struggling feel that such offers have very little "grace" in them. Is it not the part of the Church to say, Welcome to such shelter as we can give! we will do all we can to save you. You want to come-that is enough. Such a church is not exclusive, but reaches out its hands to all with a free invitation. It is not in

an attitude of separation from other churches, on the one hand, or from the multitude who are outside the churches on the other. We may feel that we are with the other churches in this city, not against them; we stand for religion, as they do, against irreligion; for morality, as they do, against vice and iniquity. If they shat us out by any test of belief, we do not put up any barrier against them; there will never be more than one wall between us-the one they erect. And, on the other hand, we are with the multitudes of people who do not belong to the churches. We are with those who do not and cannot assent to creeds and ceremonies which have no truth or interest for them, but who desire a freshinterpretation of the everlasting gospel of Truth and Righteousness, of the Divine in Humanity, of the Kingdom of God on Earth. We know, indeed, that there are many outside the churches who do not care for this gospel or any other; who are utterly indifferent to spiritual growth and health, given over to sensual and wicked living. We are with these, not to encourage them in their wrong but to help them to the right; we are for them, to help and rescue them, and we wish we could make them feel that if they have any earnest desire to forsake evil courses, and to lead a better life, they may find with us tender reception and sympathy, encouragement and aid. Peace and Good Will to churched and unchurched! these are in the principle of our organization. If we will live up to the principle we shall get religious union embodied in our Church.

Is it a cold intellectualism, this religion we are undertaking to organize? It means a piety so genuine that it can employ no forms which are not the natural expression and furtherance of its own spirit of devotion; it means a sympathy so deep and tender that it will reach out after the lowly, though in order to save them it must let go the hand and lose the company of the high. It means devoat aspiration, consceration, holiness of heart and life; it means kindly feeling and helpful deed. It means Love to God and to Man; it means "doing justly, and loving mercy, and walking humbly with God;" it means "visiting the fatherless and widows in their affliction and keeping one's self unspotted from the world."

Is it not Christian? Then so much the worse for Christianity. For this is the divinest religion yet revealed to mau. But we

think it is the very sum and substance of the religion of Jesus of Nazareth, as it is also of the Hebrew Law and the Prophets.

Some may question the need of a church like ours, on the ground that the free thought and the liberal opinions which are recognized and entertained by us make their way of themselves, without the aid of special organizations to promote them. There would be force in this if free thought and liberal opinion were the chief need of society, and the only or the main purpose of our union. Society wants freedom of thought, will have it; and does not ask any church to give it, having learned to get it in spite of the Church and to regard the Church as an adversary of it. But society needs also religious impulse and inspiration, needs moral instruction and education, needs humane development. It is the office of a church to give these, but the churches in general give them in connection with a creed and a discipline which repel free-thinkers, liberal minds. Hence the need of a church which will do its religious work without limiting freedom of thought. And it is for the lack of such a church that many people are outside of all religions and moral influence whatever, and others, who will have these in some shape for themselves and their children, feel their common sense, and their inglienable right to liberty of thought, attacked Sunday after Sunday, and see their children taught doctrines which will be a burden to them in mature years. We are not undertaking to organize freedom of thought; we believe that might do very well without a church, might get along by itself, or by the agency of the press, or by a system of lecturing. We are trying to organize Religion, allowing freedom. We want to impart vigor to the sense of the Divine in men; to educate the conscience, and to stimulate the sentiment of humanity; and to do it without infringing in the least upon the natural and sacred rights of the mind, and we feel that the need of doing this is great. There is a demand for the religious pioneering which we propose to do. People might get along somehow in the ways of the spirit, but with stumbling and delay; we want to make the road easy and inviting, to bring low the mountains and hills and to bring up the valleys; "to make straight in the desert a highway" for religious progress.

Some will tell us that we cannot succeed, that we cannot hold together without a common profession of belief, and distinctions

between godly and ungodly among us. But we think that a union in the religious spirit will bind us more firmly than a profession of faith, by as much as sympathy is more than agreement. There is no need of laying down a platform of theological opinion. A platform does not hold together the people who are standing on it. What holds them together is the purpose with which they stepped upon it. And as to distinction between "converted" and "unconverted," they are no more essential in a religious society than the distinctions of noble and commoner, patrician and plebeian, in civil society. Our forefathers were told that their community would go to pieces because they left out these things. But they thought not; they thought these divisions were divisive, that partitions kept people apart, and that the best hope of union was in having no upstairs and downstairs, no parlor and kitchen, built into the national mansion, but in living on the same floor and meeting in a common room. Differences would come, no doubt; the less need of enforcing them; better keep as clear of them as possible. Is there less union, less strength of cohesion, in the United States than in governments that recognize and sanction differences of rank and quality? Differences will exist in a church; noble and villain; no criterion of professed religious experience will avail to prevent them; the spiritual peerage is not pure in any of the charches about us, and among those not admitted to it there are many nobly born; but a stronger union is probable where no artificial division is wrought into the ecclesiastical constitution.

Of course there is question of every experiment so long as it is an experiment. Pioneering is work that calls for trust and energy and endurance. The main question of our success is whether we have it in us. There is going to be ontward growth enough in this city to ensure the stability of our organization, if we can answer for its inward growth. We must not be ensity discouraged. We are trying to raise the religious grade of this city, which some think is as low as the natural level of the soil. We are a corporation to effect just that. We want to to make healthful and clean and convenient the ways of social and moral life for this community; to get rid of theological sloughs, and to lift men out of the mud of sensuality. It will cost us money and labor, and it will be hard to get all



we want of both, and it will take time. And to make a good road we may have to be put to inconvenience, and the new way for a while may seem not so pleasant as the old; and it may have a bad odor, as of tar and asphaltum in the nostrils of some of the community; and some of the work may be poorly done and need to be done over again; and those for whom we work may be dissatisfied with our survey and our plans, and our execution of them, and we may sometimes be dissatisfied ourselves. But we are doing a good work and one which the city will yet bless us for. It is work we are put into the world, into our generation, for. If we can realize that, we shall do it cheerfully; shall not be surprised that it grows upon us, but shall expect it to make more and more demand upon us, and only desire that our ability and our will may increase with our opportunities. We need something more than belief in the ends we propose; we need devotion to them; as in order to be a California Pioneer it was not enough to believe in California, but to go there, and to go early. If we are content to forget our own comfort and convenience in consecration to the common good, we shall not be discouraged, and we shall succeed.

When I say we are a pioneer church, I do not claim that we are discoverers of any new or unknown country of the spirit. We are merely taking possession of the region of religious faith and humane work which has been heard of from the earliest times, and where the great leaders of religion have always pitched their tents. There may be truth which we have not yet come up with even in our belief, to say nothing of our practice. Let us always keep an open ear for that! But we propose to eamp on what seems to us the most advanced ground; to settle down here into some sort of orderly living-to become a religious community. There is a respectable number of us already; we are not seattered so much as to be out of hail of one another's homes, and we want to make society. We want to concentrate and organize our religious sentiment and conviction, that they may be more efficient, may make better way. And we invite and welcome the fellowship and assistance of all, though we depend mainly on ourselves-on the Divine Spirit in us which leads into all Truth and Right if we only follow



## A DISCOURSE

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### A DISCOURSE

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## FAMILY DISCIPLINE,

BY REV. ORANGE CLARK, D. D.

TEXT.

PROVERBS XXIII. 13, 14.—" Withhold not correction from the Child: for if thou beatest him with the rod he shall not due. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

These are the words of the Omniseient God—an imperative precept; no less imperative than the precept "Thou shalt not kill"—or the precept, "Believe on the Lord Jesus Christ"—"Do this in remembrance of me"—"Be courteons"—and while we dwell upon them, let them be regarded as God's words; very plain and very imperative. Founded on this text, on the present occasion, I shall do little more than declare the result of my own experience and observation in the department of public education and the discipline of children, during more than thirty years of service. In that long period, not to have acquired some knowledge of the science of discipline, one must be a very dull scholar.

In the recent discussions relative to school discipline, it is not uncommon to find many and conflicting opinions and much controversy in regard to the use of the rod in school and corporeal punishment; and the precepts of Heaven, through the inspired "wise man," are often adduced relative to applying or sparing the rod. We venture to assume the position that all this is entirely irrelevant. Heaven has nowhere recorded any precept, in relation to the discipline of children, intended

to afford instruction to any but parents, and that, too, for the obvious reason, that if the divine precept be well obeyed in the family, by parents, all necessity for any rigor or severity in school-government is obviated; and if the Divine precepts, touching this matter, be not obeyed by parents, in the family, the die is east; the evil can never be remedied anywhere. Often ehildren go out from under the eve of their parents earlier than three years old: and if the child be not taught subordination to the parent, or to some one acting in that holy and responsible eapaeity, before three years old, he can never be taught it; he will never thoroughly learn it, except upon the seaffold, at the hand of the executioner. There is no degree of chastisement which can make amends for a parent's want of fidelity, for his neglect to establish his own authority, when God and nature place I it in his easy power and commanded him to do so. The very small infant early learns the tone and look of a parent's earess; and it needs but few days more maturity to enable that infant fully to learn and understand the tone and look of parental authority and reproof; and then is the time, if ever, to establish that subordination which will most effectually render both parent and child happy. speak advisedly, fully aware how strange and unpopular the position I assume and the doctrine I advocate; but equally convinced of its truth, I cannot, on such an occasion as this, withhold it, "whether men will hear, or whether they will forbear." More than once have we seen this position demonstrated: and where the work was thoroughly done, the child grew up a most happy and amiable youth: a blessing to the parent, venerated and beloved—the ornament of the schoolroom, a favorite among his companions, and, most of all, a blessing to himself. Life to such a child is never a burden. He knows no law but a parent's wishes—at least a parent's will to him is paramount, and eheerfulness and happy industry erown his days.

Having thus declared my position, I shall proceed to enforce, so far as time and my abilities enable me, the duty of family government; and I offer my feeble aid, because I am persuaded that this well established, we shall hear no more complaint of

insubordination in our common schools, and the labor now expended in discussing the question, whether and how much the rod should there be used, may all be spared.

I stand before a congregation of Christians, with whom the word of God must be of paramount authority. If, in the Word of God there be a practical duty explicit and explicitly declared, it is the duty of family discipline. Painfully affecting is the case of Eli and his sons, recorded for our edification. We may profitably often read it over, reflect and dwell upon it. At the present day, I fear there are many Eli's in our land, who are destined to quaff his cup of sorrows.

One of the most distinguished civilians in our land, but lately summaned before the Omniscient tribunal of eternal doom, there to meet an injured son, whose wayward, headstrong and selfwilled career was terminated on the scaffold-where, as I have said already, where alone can ever be learned that lesson of subordination, unless it be instilled in infancy-may perhaps recognize in Eli of olden time a fellow sinner, a fellow sufferer of eternal, unavailing regrets, remorse and sorrow. That youth-I knew him in his early childhood-born with endowments second to few if any in the land, from a mother, tender and affectionate and lovely-even the loveliest of her sex, but born and bred too tenderly to endure even the breeze of a summer's evening and therefore necessarily inefficient, mentally and physically-and a father of talents and endowments greater than almost any other, and therefore always immersed among professional cares and weighed down beneath a nation's re sponsibilities, which made him almost a stranger in his family, and entirely a stranger in, the nursery where duty implored his frequent presence. Ill-fated youth—but I forbear. Parents you know his history; you know his tragical end. but one of many. At the present day and in every age, I fear, I know there are many Eli's destined to quaff his cap of sorrows to the very dregs. In the case of that venerable but wretched father, God saw fit to demonstrate to us and to all the world, forever, the light in which he regards the sin of parents who neglect the early discipline of their children. Eli's

wayward sons "made themselves vile and he restrained them not"—and the penalty inflicted freezes the very soul to think upon it. If it cannot find access to our hearts through that most accessible of all mediums, paternal and maternal love, we may well conclude that we are sadly lost to piety towards our great Father in Heaven.

"In that day," saith God, "I will perform against Eli all things which I have spoken concerning his house. When I begin I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth: because his sons made themselves vile and he restrained them not."

It must be well remembered by you all, my friends, what were the sins in which the sons of Eli, having grown up without parental discipline and in insubordination, were prone to iudulge, in the season of youthful ardor. They were sins which almost always are engrafted upon the stock of insubordinate and indulged childhood. Sins of the table and the enp. Luxuriously feeding the body to the inflaming of the passions; whence ensues debauchery and the irregularities that have always characterized the people who have been ruined, in all ages, by luxury.

Be assured, where the proper early parental anthority is lacking, and subordination, in the first openings of the mind has not been learnt, the restraints necessary to good citizenship, the proper eurbing of the passions, will always be wanting, too, in after life. A random habit of living will ensue. In the early parental authority enforced is the germ of every virtue which can adorn the man; and in the lack of it is the germ of every evil under which society groans. In the very earliest years of mau, before the schoolroom even has been ever known, is the seedtime of a future harvest; often a harvest of eivil and political degeneracy, the gathering in of which shall wring the heart of the hoary sage, once the too indulgent father, when he shall weep in secret over, not only his family's but his country's desolation. That father, who, from a multiplicity of extraneous eares, from ndolence, from a mistaken

tenderness, or from any cause, shrinks from the pains and discomforts of subduing the self-will and obstinacy of an insubordinate child, little knows the amount of penalty which he, at length, must pay. He violates a law of nature and of Heaven which none can ever do with impunity.

Deem me not arrogant, parents respected and beloved, while I warn myself and you, in ealing into special notice the fact that Eli was not silent, but went quite as far as many now do. who affect to think they acquit themselves, when, too late, he called upon his youthful sons-" Why do ve such things ?- I bear of your evil doings by all this people-Do not so, my sons, for it is no good report that I hear?"-Such the tone and admonition which he long and perseveringly used to them, in all their early youth. But mark ye-God declares that he did not restrain his children. He spared to enforce his own authority, and neglected the first law of God and nature ; this was his sin; he is not reproved of God for not counseling, exhorting, reproving or rebuking his sons; he even dealt out profusely his censures; but his duty comprised more, much more, and for his neglect of this duty, his house and his posterity, for centuries, were ruined. Witness the dreadful issue : "Wherefore honorest thou thy sons above me; saith God," to him. That is-why not obey me in the matter of family diseipline? "Thou shalt see an enemy in thy habitation in all the wealth which God shall give Israel. I will cut off thine arm (emblem of strength) and the man of thine whom I shall not cut off from mine altar, shall be to consume thine eyes and to grieve thine heart; and this shall be a sign unto thee, thy two sons Haplmi and Phineas, in one day shall both of them die." Now behold the dreadful fulfillment; alas, Gol male gool his word. The arm of strength in Eli's family was cut off; that lineal Priesthood fell into a deeline, until it became quite extinet. When the Philistines triumphed over Israel, both Haphni and Phineas were slain, the other two sons of Eli lived only a few years after, and it is said, the Jews have a record that for many successive ages, the curse rested on Eli's line. At one period, in the family of his desendants, in the male issue, no

one lived beyond the age of eighteen years. Zadok became the successful rival over Abiatha, the descendant of Eli and the High Priesthood was of Zadok's lineage, down to the four hundredth year after the destruction of the Temple. Eli's ealamities were tremendous. At length he lost the Ark in battle with the Philistines, and the wife of Phineas died of trouble and in her expiring agonies bade them name the little one, to whom she had just given birth, Ichabod. "Name the child Ichabod," said she, "for the glory is departed from Israel," and the ill-fated father himself too, finally died by violence. Thus the tragical illustration of God's displeasure, for lack of family discipline—of family government.

Many make a very inadequate estimate of the guilt contracted or incurred by a neglect of parental authority. They shrink from the present ungrateful task, and, much as possible keep the ultimate disastrous result out of view. They love their offspring, but love them, alas, too well to administer a eliastening more important to them, and more necessary to their future wellbeing than anything else in this or any world; and some have even gone so far as to assume that the child must be indulged at any eost, at least until its tender age shall have grown so strong, that, at any rate, parent or no parent, he will not be denied nor eurbed nor thwarted; and then a life of wretchedness on earth is well secured, or an early and tragieal, if not infamous death, shall blast the hopes of a too fond and doting and inisjudging parent, and bring his gray hairs down with sorrow to the grave. All ve who hear me, be admonished. No skill is adequate to remedy the evils which your neglect or indulgence may entail. In the economy of God, your child is born to you the most helpless of all the living beings in this world. The young of no living animal is so helpless as the infant lord of this fair creation. Why is this so, nuless it be that the germ of intelligence may be capable of being direeted and bent and moulded by the parent? When first the enchanting smile appears upon those sweet features, rendered sacred by the kiss of an enraptured, doting mother, that mother is delighted to discover in her infant a recognition of

her earess. You have seen the inexpressible emotion which s'ione through the glistening tears of that mother. There lay then upon her lap an immortal being, helpless, subject entirely to her will. Its destiny, for weal or wo, in her hands. Could she maim its person? So she could, in like manner, maim or disable its spirit. Could she break or distort its limbs? she could its affections and mental emotions. Could she poison its body and render that body a lump of disease and suffering? So she could, in like manner and in equal degree, its soul, its thinking faculties, and doom it to mental disquietude and discontent while natural life remains. She and the father. her partner in parental responsibility, have the mind and affections, its tastes, its likes and dislikes, its will, its habits of thinking as well as acting in their power, to form, to mould, to direct, to enltivate, I had almost said, to create. much has cultivation sometimes done to improve the person from infancy in looks, in graceful motion, in all which is commonly termed good manners and propriety of action? How much more has, also, sometimes been done to render correct and agreeable the thinking and spiritual part to which the actions of the body are so subservient; nav. of which the movements of the body serve rather as an index. As I said in the begining, so now I say again, few, few, indeed, the weeks that intervene between the first smile of recognition, that first understanding of a parent's tone of caress, and the ability to recognise the look, the tone of authority and reproof; and would to God every parent were as eager and interested to discern the latter capability as the former; to take due advantage of it to establish the necessary, the natural authority, the right inherent which God Almighty has bestowed, and will demand an account of, as he will of our every other talent; but, alas! alas! it is not so; that talent dies buried and neglected often, until it is quite lost and ruined, and, by-and-by, when, by the supineness or neglect of the parent, or through a false love, and animal, not rational affection and indulgence, an enemy has sown tares in the heart, once so tender and susceptible, which have germinated and grown a self-will

an insubordinate spirit—the parent at times oegius to weep and be sad, to fret, to be almost augry. "Oh! I have an undntiful child! of a violent and willful temper self-willed, he will break my heart. I fear, and bring me down with sorrow to the grave!" Yes, he will, I assure you, he will make your heart ache.\* He will plow deep furrows of care in your cheeks, which once were lighted up with a glow of such delight, when vou first caught his infant smile: he will largely supply the place of those sweet tears, which fell from your glistening eves upon his smiling infant face: he will supply their place for you with tears, which will burn, as they trickle down your careworn cheeks, like molten lead. Had you watched the precious moments, and judiciously seized upon the golden period, and fixed, when you might, most easily, in the infant mind, subordination to your rightful, natural and inherent authority; in doing so you would have secured for yourself a treasure second to none save the treasure in the heavens. You would also have fixed in your child till death an equanimity of mind, a habit of being happy, because subordinate to you, so long as your authority over him was legitimate; subordinate to his teacher at school, because he has never known insubordination at home; subordinate to the civil authorithy, because he has never kapwa insubordination at school, nor in the family; subordinate to destiny, because he has never known, by any experience insubordination in society, in school and in the family. The work, which Heaven declared so hard, that kicking against the pricks, may all, by your fidelity, be spared to your offspring. If you will begin thus early, God has placed it in your power to render your children in a large degree happy. I am sure it is so-for I have seen the experiment tried. I am drawing no picture of imagination. God has never doomed either you or me to be the ill-fated parent of an undutiful, peevish, fretful and ill-tempered child. If our offspring be such, it is our own fault. We may render them, if we will, quiet and peaceful in their own breasts: in the family, in the school, and in the community, uniform in their habits of feeling, almost as

<sup>&</sup>quot;See Appendix A.

uniform as the sun in its course. But we must begin early to do it; and we must make thorough work thus early. must act with discretion, but we must not spare our feelings. If it be necessary we must chasten; perhaps chastise. But we must do it at a period when a straw for the rod will be effectual as the raw-hide lash could be at a later period in life, and even more so. What! I think I hear some fond mother or some indulgent father say—what! assume the tone and attitude of rebuke, or authoritative reproof towards a little child, less than three years old.\* Many shrink back with apparent horror at the bare suggestion that the rod should ever make a part of nursery furniture. I fall back upon the text—and is not that enough? But more—Is not God our Father? Is he not a wise and discreet parent? And do you lack demonstrations of His tender love? Does He not use the rod for chastisement? "What son is he whom that Father chasteneth not?" Did he never chastise should we ever be "partakers of his holiness?" No. He does chastise. We have often felt the rod; and let me asssure you, parent, unless you profit by it, unless you learn subordination to His high behest, and rule well your offspring, teach them well, above all things teach them subordination, teach them it by stern chastisement, early chastisement, if necessary; unless you do this, they will become, in life's decline, to you a rod, in your Almighty Father's hand, to lash you very severely. Better, far better, occasion them some tears, some infant tears, for which they will always kiss your hand, which did wield the rod and thank you all their lives. Better, far better, than weep those tears yourself, when floods of weeping can avail nothing for yourselves or them.

Throughout all a long experience and observation in Common and Academic Schools, two facts have uniformly been apparent. I have never known a pupil insubordinate and refractory who had been thoroughly taught subordination to parental authority. And I have always remarked that the children who most respect parental authority, uniformly are most affectionate towards both parents and teachers. Thorough

<sup>\*</sup>See Appendix B.

parental discipline lays the foundation of character for usefulness and distinction in life. The child, wayward and perverse, who has never been taught subordination to a parent's behest, be his other advantages what they may, has had no adequate preparation of character for usefulness in life. It is a truth, a maxim incontrovertible, which no well-informed man can gainsay or controvert, that the foundation of character must be laid in family discipline. Every rule may admit of exceptions, but this has as few as any other, that he who has not learnt the lesson of implicit subjection to his parent, or to some one acting in that responsible eapacity, lacks, totally lacks the foundation necessary to a useful and prosperous life. He will go stumbling along down to the grave. He may blunder into a fortune-or wandering honors, driven of uncertain winds, may But he will find himself ill-fitted to use settle on his brow. the one or to wear the other; and instead of adding value and lustre to such things, they will have to impart largely to him; so that they will all, in the end, be the worse for having fallen to his lot. He may receive them bright and comely, but he will leave them lean, mergre and depreciated. He comes up into life a misguided and ill-fated man, vielding obedience often, nay always, to passion, ill-humor or inclination, rather than to calm reason or sober judgment. Often the fire of youth consumes his energies or burns down his constitution. Disappointment begets for him sloth and supineness, or fretful and struggling discentent, which corrodes his temper and the domestic circle of his manhood, and old age is anything but peaceful. His children are the unhappy and ill-fated victims of an unreasonable and churlish rule, well calculated to render them worse than their father, in their generation, degenerated and degenerating; and thus a people made up of families, lost and being lost to domestic discipline, must decline and degenerate, be their commercial and other advantages what they may-must at length fall into anarchy and misrule; and ignominy and ruin ensue. While, on the other hand, let family order and domestic discipline be serupulously and diligently eultivated and maintained, and handed down, improved and improving, entire, from generation to generation, and my word for it, a prosperous and strong nation, a well-ordered commonwealth will be established, like a house with a foundation deeply laid upon a rock.

A lack of family discipline operates upon the body politic not much unlike drunkenness and licentiousness upon the domestic welfare. The latter, we well know, ever neutralize all other influences, and render abortive all other causes combined to ereate a prosperous and happy domestic circle. So the former, viz: a lack of family discipline will most surely, although slowly minish and bring low any nation or people. It sows the seeds of anarchy and misrule and insubordination everywhere. In a republic, it will generate a self-will and self-exaggeration in the minority to defy the majority and not to submit to the powers that be, which, as they are legitimately constituted, are ordained of God--until union and co-operation of States and interests, so necessary to the very existence of a Republic, is denounced or repudiated, and the compact dissolved by violence. Parents ! It is in your families and around the domestic hearth, chiefly, that you are to contribute to the maintenance and perpetuity of our political institutions and civil compact. Let your children grow up insubordinate to your authority, and, if others do the same, in three generations, nay, less than that—the child may be already born, who shall write the history of the United States of America, from beginning to end. Already the philanthropist cannot fail to discover signs of insubordination very portentous.\*

I have little hope of any great political reform or improvement until God shall raise up some master spirit capable of moving the public mind on this most important of all subjects, family discipline.† Our system of Public Schools, in New England, New York and some other States, is grand and highly beneficial. It has done and is doing wonders. I would rather be Horace Mann, late lamented Secretary of the Board of Education in Massachusetts, than to be President of the United

<sup>\*</sup> See Appendix E. † See Appendix D.

States of America. The Common School system, and the wonders it has wrought and is destined to work, are immensely above my ability to eulogize them. I will not attempt what is so much beyond my power. But I do aspire to do something, to aid them, to bring a little straw, brick or mortar to aid in creeting the mighty temple which may, in after ages, be the wonder of the world. It is not to the present rich and great—the upper ranks of society, as they are called; that we are to look for reform and practical improvement in this matter. In two or three generations, at most, they will have sunk into obscurity, and their influence will have passed into other Out of the present mass of the people, now laboring class, who get their bread by daily toil, are to come the men and women who shall sway the government and wield the destiny of our nation. And if these shall not have learned that subordination which can be taught only in the nursery, and at the parental fireside, wo to our nation! Wo to our future destiny! Who, let me ask, was the grandfather of John Quiney Adams? A hard-working shoemaker, who got his living and the bread for his family with his thread and awl. Who was the Father of the best Governor of Massachusetts, and the longest kept in office during the last half century? A poor but industrious hatter. And I might go on in inquiries of this kind till tomorrow evening. Wealth enervates and causes the progeny of the rich to degenerate and sink downward in influence; while hard and industrious labor strengthens both body and mind, promotes enterprise and energy, accustoms to grapple with and overcome difficulties, and thus men risc, acquire mental superiority and intellectual energy, attain wealth. attain influence; become capable of wielding the sceptre, of managing the helm of government, and are at length obliged to assume that helm. Thou, industrious farmer, thou, diligent tradesman, you little know to what important posts in society your children or your grandchildren may be destined. Perchance you may one day be permitted to look down from the high battlements of glory eternal, and see that son who now sits a small lad by your side, or that infant which,

on your return home this evening, you will take up from its cradle into the arms of your affectionate earess, charged with the awful responsibilities of a nation's destiny or wearing the ermine of Judicial power-or guiding, by his eloquence, the decisions of a nation's Legislature. Who thought of anything great and responsible in the future eareer of an unpromising and insignificant farmer's boy, who was entered by his poor and industrious father at the Exeter Phillips Academy, upon the charity foundation, which boy's head and face were frequently kindly washed and combed, for decency's sake, by the venerable, paternal chief of that Institution, before he could be taught to do those offices for himself. That boy, then so unpromising, afterwards became no less a man than Daniel Webster, the wonder and admiration of a civilized world; who, when in Europe, crowned heads and sovereigns were eager and proud to honor and caress.\*

My auditors—parents, respected and privileged—rule well your offspring, if you would have future generations rise up to call you blessed. Neglect thoroughly to teach them subordination to your authority and they will never themselves respect your memory; and future generations, if they remember you at all, will disdain you, if they do not curse your memory. God will chastise you as he did Eli of old, and your house and your posterity will be doomed to ignominy. Your memory will never be hallowed in the breasts of your descendants, and you will look down on this world, if spirits departed can look back, to lament the day when it was announced that to you a son or daughter was born. Mothers, take warning, if you would not have the future surcharged with the griefs and anguish of a mother's broken heart-with unending regrets. with pains so great, that what you suffered for them in early infancy, shall be as nothing. Young parents, whose infant offsprings are yet in your arms, your career is all before you. Our day is gone. With you it is not too late. You can form and fashion your own destiny, so far as children can effect it. as you will. You may so discipline them that they shall never \* See Appendix C.

give you grief; but shall make your declining years very pleasant; shall hand you so gently down life's last declivity that you may hardly perceive its descent. For them you may enjoy a gilded setting sun, or at least one which shall spread a golden tinge on every cloud around. Be admonished that if they, in infancy, serupulously respect your authority, they will, all your life long, be tender of your happiness. If they carly learn to follow the dictates of their own will, rather than yours, they will find little delight, at any time, in rendering you happy; but will, like the brute, in the craving of their own desires, become absorbed and neglect, if not abuse you, in the grey evening of your life. Be once more admonished; and let reflection possess you, while you look down the career before you, through that late old age, which you hope to live and experience. It will bring its inconveniencies. The tottering step; the voice enfeebled; the whole body stooping; bowed down beneath a weight of infirmities; and will you now take the precaution to provide for yourselves a solace and support? Or will you, by present neglect, add to all other inconveniencies of old age, a broken heart and a pillow filled with thorns on which to die?

As I look around on this assembly and behold so numerous a gathering of young persons. I cannot persuade myself to forego the privilege of so far deviating from the legitimate theme of this discourse as to offer a few suggestions for their edification. The transition from the subject of family discipline to that of the fealty due to our Heavenly Parent is certainly very natural. If God be so explicit on the subject of ruling well one's own household, it is but natural to infer that He claims a pions dedication of our early life to his houor and glory. Had He not told us so, we could not but infer that He must exact from us all, very early, the demeanor of dutiful children towards Himself. He is perfect in wisdom: almighty in power, and omniscient, seeing the end from the beginning; and our own experience has ten thousand times attested that IIis love towards us all, as far transcends that of any earthly parent as the Heavens are high above the earth. And while He

has promulged His own behest, "Honor thy father and thy mother," with a glorious promise annexed he has also proclaimed that "the fear of the Lord is the beginning of wisdom." With all this before his eyes, how sorry a figure must that young person exhibit to all celestial intelligences, and to God, who deems it mean-spirited to manifest religious reverence and fear to sin against God! How harsh, discordant and offensive must sound in the ear of spotless purity, those obseene and filthy jestings, in which giddy and thoughtless young persons so often indulge! What a loathsome object to Him, ' to whom all hearts are open, all desires known and from whom no seerets are hid." must be that youthful heart, in which are cherished lewd and lascivious thoughts and designs and desires; and, as out of the abundance of the heart the mouth speaketh, what a stench must go up from the heart which pours forth over the tongue indecent language to amuse and corrupt; infeeting the very atmosphere one breathes in, and poisoning his fellows for this world and the next. What a dreadful mistake young persons make, who decline to dedicate themselvs to God, in the way of His appointment, and habitually turn their backs upon the ordinances of God's most holy religion. They deeline the best, the only safeguard in the world. It is the great God, our Maker, Preserver and constant Benefactor, our Heavenly Father, who makes to all youths the great proclamation, "I love them who love me, and they who seek me carly shall find me." "Remember now thy Creator in the days of thy youth." O, my young friends! unpopular as is the religion of Jesus among you, and of low repute in your estimation, in that better world, where good men go when they die; where God your Father, the Saviour who redeemed you, now are, where your pious parents and ancestors deceased are with them; there, in that high abode, whither you must go if ever you shall find unalloyed happiness-" Piety in youth is sweeter than the incense of Persia, more delicious than odors wafted by western gales from a field of Arabian spices." While impicty, neglect of parental honor, neglect of God and reckless indifference to spiritual things, must be most offensive. But I forbear. Ingenuous and young as you now are, why should not the claims of parental indulgence and tenderness on the part of God reach your hearts? You covet the good opinion of those with whom you associate. Why will you be indifferent to the good opinion of God, your Heavenly Father and Friend, who stands ready and eager to bless you with all His blessings; whose eye is never turned off from you from the time you begin to live until you die; and whose smile of love lights up all the bliss of Heaven?

My young friends, there is prevalent a great error in regard to a pious reverence towards God and His great ordinances. A spirit of evil appears to have infused into the youthful mind a false estimate of the position we are made to occupy on the earth. I allude to the idea that it is manly to exhibit a cold indifference to the externals of religion; to prostitute the noble faculties God has given us to very ignoble uses. In view of this state of things, an involuntary impulse seems to erv: "Run and speak to those young men, and bid them be brave, be bold, be independent, be heroic, too, and show those noble traits in daring to be singular, pre-eminent in reverence and propriety; make it manifest that you are incapable of but one fear, the fear to offend your God; make it manifest that you ean defy all the world, but must revere the Most High and His Ordinances. In short, make it manifest that you have courage enough, in the face of an ungodly world, to cultivate a pious reverence for all things sacred and holy. If others profane holy time, let it be seen that you respect yourself too much to follow the multitude to do evil: that you are too independent to float with the filthy current down to hell: that your aim is upward. Conscious of superior endowments, such as are capable of rising above all low, groveling and animal propensities. let it be seen that you mean to bask in the clear element of rational, moral and religious purity; that you mean, as far as possible, to assimilate vourself to God; that von will regard as degrading, and will set your face, as a flint, against all irreverence and impiety. That you will never encourage, with

a smile even, but will frown down that misguided youth who aims no higher than to let it be seen that he can glory in his own shame, unblushingly commit, sin and impiety. that noble, independent stand as the champion of goodness and of pious reverence, which will assimilate you to the angels. Shew your fellows that you can be merry, but not at the expense of innocence: that you can enjoy a laugh, but cannot heedlessly trifle with things that God has made holy; that on serious subjects you will be serious; in the presence of your superiors, you will be circumspect and modest, and in the immediate presence of God, you will be grave, and reflect that von will prudently regard times and seasons. Folly ean be reckless and fool-hardy. To be profane requires little of talent or intellect, and the veriest coward and shallow-brained. often, generally, has the noisiest and filthiest tongue. Let all your fellows know full well that you can, for pastime, wander over the fields, to enjoy refreshing breezes and the scenes of nature, but not on Sunday, that day made sacred of God to public, domestic and private homage; that you can be gay and merry, but on Sunday you must be serious, because that day is made of God for serious business, serious thoughts, serious demeauor; that you believe God meant something by the coinmand "Remember the Sabbath day to keep it holy." Tell them God has made it imperative upon you "to be baptized in the name of the Father, the Son and the Holy Ghost," and publiely to ratify your baptism, to entitle you to a place in the covenant-fold of your Redecmer; and you can see no manliness or independence in disobeving God. It rather appears to von brutish and heartless to do so. Point them to the Holy Communion Table; where monthly is delebrated, according to His own appointment, a Savior's dving love, and tell them that, if ever you go to Heaven, you can ean only go there as redeemed ones, ransomed from the penalty due for sin, at the expense of this same Savior's blood; and you can discover nothing noble, nothing to evince courage or independence of spirit, in the neglect of that Holy Sacrament, but rather the reverse, It was instituted to supply your spiritual necessities, just as were the

products of the autumnal harvest, the fruits of your industry, created to meet your temporal wants. If it be manly to lead a life of indolence and sloth; to earn nothing, and have nothing wherewith to clothe and feed the body, then it is manly to neglect and slight the means necessary to decently feed and clothe your soul forever; but not otherwise. Let the world see, my young friends, that you mean to act consistently; to have and to maintain a system of right reason—that you mean to reason as God reasons—that, as a dutiful child, you were taught to act as your parents bade you act; so, as a dutiful child of God, you mean always to act as He bids you act; acknowledging Him in all your ways, that He may direct your steps.

My young auditors, I have only time, on this oceasion, to barely glance at this subject. It is a great subject; embracing all your happy prospects for time and for eterhity. An interesting topic; to parents surely interesting, penetrating every tenderest fibre of the father's and the mother's heart. Not any period in the life of children so absorbs all a parent's tenderness and anxiety as that period, when they are just opening upon manhood; emerging into active life; receiving the impress of character and destiny. O! how many a hapless parent of a profane and graceless son or daughter we have known who would not allow themselves to believe, although they knew their child to be thus unpromising and ungodly! Such is parental love. It will cheerfully suffer for you, forego sweet sleep and every pleasure. Nay, will know no pleasure till your infant pains and cries are soothed and quieted. toil a cheerful toil to feed and clothe your childhood. 'Twill consume the midnight lamp, and hardly suffer one day's task to end, till another morning's cares and toils begin, to gain the privilege and defray the cost of educating and cultivating your opening minds. Twill sacrifice its own last comfort to render you respectable and good and happy. And as you spread your sail and launch off into life, 'twill follow you with long and eager look, and then set itself down to weep and pray for you. In your absence, your parent's moistened, sleepless pillow will greet the return of daylight; and could you

look into his sleeping apartment, perchance you would not find him there; but, in some sequestered retirement, on bended knee, in tears and prayer, that He, who only can, would protect and prosper you. And as days and months and years roll on. tidings come of you, that you are ill requiting a parent's fond solicitude; that you are wanting in fidelity, in industry or goodness; that you spend your days in idleness, or your nights in revelry; that you have learned to profane, or use irreverently the Holy Name in which you was baptized; that your tongue, and, of course, your heart, has become foul and filthyhow slow to believe and how sad to know is a parent's heart. But when tidings come of you that you are true to yourselftrue to your parents, true to your God, that He accordingly gives you favor in the esteem of men; that you have proved yourself a wise son, an honor to all who ever loved you-O! there is gladness in that dwelling, then, where you was born and nourished; smiles glisten through parental tears; the heart rises to obstruct the utterance, and the exclamation of good old Jacob must express it all-" It is enough." My young friends—one simple request—will you, by a virtuous, a prudent and religious life of industry and self-eircumspection, make your parents happy, be happy, too, yourselves, and, at last, unterrified, meet your God in smiles of love ?- "Well done, good and faithful servant," son or daughter, "enter into the joy of thy Lord."

#### APPENDIX.

- A I have known an infant, who, before he was ten months old, well recognized parental authority, and was wont to implicitly obey, and never, from the age above named, was even allowed to cry in his father's presence. That child was ever uniformly happy; and no child ever more ardently loved his parents. That child is now a man, and has never, to this day, been known to adopt a measure or do an act, which he even suspected might not meet the cordial approbation of his parents; and his parents now bear unequivocal testimony that he finds his chief delight in rendering them happy, and yet he has never betrayed any lack of decision of character, enterprise or moral courage. He has prospered in the world, his urbanity of conduct has hitherto disarmed cuvy, and he is one of those young men whom his cotemporaries "delight to honor."
- B Walking in one of our most fashionable streets, I found a little girl, about three years old, dressed like a sylph, and sitting at play with a companion upon the sidewalk; at a distance, the front door of the house of one of our "npper ten," opened and the mother of that little angel appeared calling "Minnie! Minnie!! come here!! come right here!!! come, I say—mind your mather, Minnie—come, I say, to me!!" The mother disappeared; the child had risen; and had run a few steps towards the house; but, as the door closed, she returned and scated herself again with her little playmate; having apparently already learned, not only to disobey, but to deceive her mother. I passed on, musing. In imagination I was transported forward some fifteen years—I saw that lovely little fallen angel grown to womanhood, beautiful as had been her mother; but, a wayward, headstrong youth, debauched and sunk in infamy. And I beheld that mother too; the beauty on her lovely face had given place to the heetic flush, and she had laid herself down to die of a broken heart. Her daughter had brought her there. Insubordinate she had grown up, and all for a mother's indolence, or misjindged indulgence. Infantile perverseness nourished, bred by parental neglect, had done it all.
- C Daniel Webster, the first, and I believe the only American Statesman ever honored with a scat upon the "Woolsack," in England's "House of Lords."
- D Would to God that some Wendell Phillips, or Henry Ward Beecher, would bring his Websterian power, his Ciceronian eloquence, to bear on the great subject of Family Government throughout the whole length and breadth of our land! Generations yet unborn, in long succession, would then rise up to tall him blessed; and a nation's gratitude through circling ages, would perpetate his memory, and write his epitaph with parental tears of gladness and lelight.
- E. Witness the scenes enacted at the late "Charleston Convention," and, more aggravating still, those disgraceful scenes in Congress, at the organization of the session of 1859—1860. What is to save our Republic, when the minority shall no more be subordinate to the majority? A Monarchy alone can save us from the horrors of Anarcyh. From such a catastrophy let me be hidden in the grave.

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# LECTURE

ON THE

## PHILOSOPHY

OF

## SPIRITUAL GROWTH.

DELIVERED AT PLATT'S HALL, MAY 18, 1862.

By Mrs. E. W. FARNHAM.

#### SAN FRANCISCO:

VALENTINE & CO.: COMMERCIAL STEAM PRINTING ESTABLISHMENT. Nos. 517 Clay and 514 Commercial Streets.

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### LECTURE.

These Spring days, whose passage we are watching from the hills and plains of our matchless land, are the season of Nature's What a sea of green glory covers the brown Earth! What exquisite coloring lies upon the landscape! What an imperial prodigality walks hand in hand, with what a divine economy of purpose; the one to energize the Earth for our physical nurture, the other to clothe it in unimaginable beauty for our spiritual joy and solace. How all outward delights seem gathering about us in this time of growth and promise to make us realize the boundless hospitality of the Creator toward us, the summoned guests to this wide-spread board! How all forces are marshaled in our service! Rain and wind, cloud and sunshine, warnth and coldness, mists and balmy atmospheres, positive and negative, reign alternately, that the loving mother's boundless mansion may be filled for her million children's entertainment. We rejoice and are glad, as the child when the bounteous hand of father or mother is opened to disclose unimagined treasures, which are all to become its own.

But this season will pass away, as the hour of new possession always vanishes, with its kindling delights. Growth will reach maturity, and maturity, decay. Not many months before us

lies this change. See the earth then.

The fields lie waste—the hills are barren of verdure—the vales have rendered their ripened crops and sleep in idleness till the fertilizing rains once more descend upon them. The stirring winds which came with the season of production, wander lazily over the wide sea, seeming to have nothing to do but disport themselves in the dim sunshine and frolic with the waters. The choked and dusty herbage on tree, shrub and plain, awaits meekly the day of its cleansing and revivification—content that all its splendor should be remembered as a thing that was and is no more, till by another advent of Life, the channels shall open and the redundant energy flow into them, making glad the places which are now desolate, quickening the torpid Earth—setting sluggish juices into the riotous motion of young ereative being, and filling every chamber and cell with its gracious presence.

The heart of Nature seems to be aged to-day—her eye dull her pulse slow—her voice feeble—her whole bearing inanimate. It is as if she had reached a point where she was gravely considering herself and her doings-whether the work done in the past years were best done again or let alone-whether much or nothing were gained by clothing the forests each twelvemonth in the glory of Spring and the pomp of Summer; and renewing the Earth in her costly bridal attire of trees and shrubs, and flowers and grasses—lakes and streams, and waterfalls; and as if so considering, heavily, wearily-struck through with the lassitude and exhaustion consequent on her recent labors, she were murmuring secretly, "To what end do I this? Have I joy in these things? Is it for myself that I spread this feast for the eye, and set these sweet chords for the ear, and penetrate leaf and blade, and stalk, with a quickening tenderness that delights both soul and sense, and elaborate the varied fruits and grains which enchant and gratify the taste? Verily mine is not the harvest." And if we heard no farther, we might almost fear that the dear, beneficent old mother would rally no more to her work, and that we were lost. But wait till the days of service come, and what shall we see then? The Spirit of the worn out forms, which are now running into the chaos of decay, will come forth as a giant refreshed for victory, and its march will be in triumph from monntain top to plain-from shore to shore of the continents, and over the Islands of the sea. Gone from our sight will be the perishing products of her power, now drearily spread before us, and in the joy of the new garniture she puts on, we shall give thanks that it went and gave place to what so greatly satisfies us.

We trust Nature in this work, because every year that we have looked upon her she has done it faithfully; and when our own years are too few to furnish us with the needed faith, we have Tradition, the testimony of the Ages, that it will be well done-that the poverty and desolation of November are wisely and profitably parted with that the flush and wealth of June may come in their stead. We trust nature so in her progresses from life to death, and from death to life again, because her work is done from year to year, and from age to age, and we know that it cannot fail. But material nature furnishes the type of all action whereon our spiritual good, and ultimate happiness, are dependent. The seasons are not more certain to God's all-seeing eye, than the cycles through which are rolled on the soul-harvests-the autumnal desolations-the vernal glories and the Summer pomps of our human progress. standing upon the Earth to-day are, according to our capacity to receive it, the heirs of the richest heritage of Thought and Knowledge that Time has ever wrought out. But our children's will be greater than ours, for it will be ours, plus all that we shall have added to it. The ages have their seed-time and harvests, their periods of antumnal repose and winter sterility, no less than material nature. There grows, by the aid of innumerable causes, as by the sap which steals silently through the myriad veins of the forest tree, a certain fitness in millions of Spirits on the Earth, for a truth or truths before unknown. Principles which have lain latent in the constitution and order of things from the beginning, germinate, because their season has come in the progress of development, and are presently seen to come forth and clothe life in new habiliments of youth—as the sap clothes the forest in the freshness of its young green leaves. But the trees cannot put on their new glory till they have parted with the old—trodden all that was waste of it under their strong feet, and made fibre and rib and bark of that which could be so incorporated. Is the simile plain?

Truth is the sap circulating through human life—ideas and thoughts are the vessels which bear it on its devious ways, and external forms of religion, morality, society, eivilization and industry, are the leaves and fruits—the visible products of truth—the garniture, ever fading, yet ever renewed in nobler style and more lavish abundance, wherewith she clothes it.

But if it be a philosophical law that two bodies cannot occupy the same space at the same time, so it is a metaphysical law that two opposing ideas or beliefs cannot exist in the mind at the same time. In our love of ease we are ant to overlook this truth, and to entertain what we eall a belief, of which the parts may be as inconsistent with each other as hands of clay upon a statue of fine marble, as a slough in a flower garden, or worse still, a theological dogma in an otherwise enlightened, harmonized and reverent faith. Thus, if I believe with the boor, that the Sun travels around the Earth, earrying night and day with him, it is impossible I should believe, with Galileo, that the Earth makes the journey instead. If I believe that all mankind was depraved by the forcordained compliance of Adam (it is worthy of remark in passing, how seldom Eve's part is reckoned in summing up that day's experience), it is impossible I should at the same time believe that the Maker of Adam exhibited in his ereation the Infinite Wisdom, Power, and Goodness which I attribute to him. And if I believe that Adam, a mere man, sinned according to his nature, as a man, not as a God, how can I believe that it would require a God to undo his act? All acts are, as to the power producing them, as effects to eauses, and if a human being can do a deed which only a God can atone for, the injustice, it seems to me, ought to make atheists of us The possibility would so vitiate the whole system of ereation, that trust in it, and respect for its author, would be impossible to any philosophical, enlightened mind.

The most obvious and common sentiment of human justice rises above this. It is the intent which constitutes the body of offense, even among savages. If one gives the neighbor a

poison believing that it is for his good (as the doctors are charged with doing every day), and it results in his great injury, or death, there is no tribunal that will punish the act as killing, or harming with malice. The intent will weigh in mitigation at least of the penalty, or set it altogether aside. And if God deals with us upon the less humane plan which Geology sets forth, then our progenitors seem to have been like a flock (or pair, which you will), of simple birds walking into a baited snare. The innocent fact of hunger leads them on, and when the trap is sprung, there is no power in themselves by which it may be opened. Man snares his game in this and other wily ways, and thinks well of himself for his success, because he wishes to get it out of the hands of nature and into his own for selfish purposes. But can any such proceeding be predicable of God by those, who, in the same breath declare that He is Wis-

dom, Justice and Love?

So the necessity is clear, if we are born by the highways of Progress, of moving from time to time to advance posts. But we cannot make new footprints and keep our feet all the time planted in the old ones. The spring leaf eannot grow where the faded autumn one is hanging, but where it hung and after it is gone. Now this parting with the old-this making new homes and friends in the World of Ideas, is the pain of Mental and Spiritual revolution. We fold our old robes about us and say "none so comfortable for me as this. Take away those new fangled things in which I should infallibly fall to playing the harlequin, and leave me in peace as I am." Peace! As if in your single self, or say, combined with a score of your neighbors, you could command the peace you ask for—as if the ma-ple, asserting the folly and waste of a change of foliage every year, should say "Go to, all ye foolish trees; I am rooted in stability and wisdom-you in folly and fiekleness-look not for me henceforth to take part in your vain doings." What happens to the maple? In spite of her purpose, her leaves fall-as yours will-in spite of her purpose, and because the law decrees it, the sap by and by begins to stir within her bark, (as Truth in her seasons will stir within the dry husks of the most chronie stagnation), and to course along the little shrunken channels freighted with vital power, and like the faint spread of early morning over the East, there comes out, in due time, among the brown boughs the graceful flush of life-tints. On goes the march, nolens volens, and at last on a fine Spring morning, lo! there stands your conservative tree, decked from trunk to twig, looking foolishly overcome, perhaps, but secretly rejoicing that it has been done, in spite of his boasted satisfaction with the former state. It is the joy of the conservative or the trimmer, who comes in to share the vietory after the battle has been fought. Who envies it?

It is natural to souls that have health in all their faculties to

love the changes which Time and Life owe them, and to press forward to them, through whatever pain and conflict, knowing by the deep wisdom stirring within, if not by knowledge, that growth lies there—that advancement is not standing still, that development is the opposite of stagnation, and no more comes from it than grapes of thorns, or figs of thistles. It is on these that the labor of their ages lies-and the joy too-for it is idle to claim that you have it, standing where you stood fifteen, ten or five years since. I see the old garments you fancy yourself elothed in, dropping in shreds about you, though you may not; but it is torpor that prevents you, not rest. The rushing winds of new opinion cut in upon you here and there, where the trnths of your day have made their rents. This is your grandfather's raiment, does it pinch you nowhere? Are there no loose places where he wore a superstition or an unshapely error which you have shed? If not, and you are quite comfortable so, the Rip Van Winkles would rejoice in your society, and nothing could be wiser than joining yourself to them, till you are ready to awake and do something worthy of the life intrusted to you.

Truth takes, as we see in studying the chart of her progress, whole eyeles to her movements, but she crops out every now and then, in rounding the angles of her march, to keep followers advised of her dips, and courses, and bearings. There was a time when she seemed heading away from the realm of spirituality, and leading so persistently into the material, that only clear and daring souls, mounting the high peaks and looking afar off, could see that she would ultimately lead back thither. was in the late centuries preceding ours. And here let us give the credit due to the Church, as the rear guard of the scientific or materialistic movement of those centuries. Science, which was in its essence, so purely material that it seouted Faith, stood up then cold, conceited and shining, in the pride of a leadership which regarded itself and its triumphs as the paramount concerns of the universe. What, beside me, it said proudly, at every new step taken—at every defeat of its opponents, who were numerous, and often of high position both in Church and State. Science, born of the cold relation between induction and matter, could not be loving, catholie—could not regard other faiths as dearly as her own, or feel that they also had a value which it was a part of her mission to aeknowledge. She was selfish beeause, only self-seeing, she could not apprehend the glory that lay around her and filled to its uttermost bounds all the wide universe of our Father. It is in the nature of things that this should be so, because all materialism is limitary, and science, while it is purely inductive, must be essentially material, and care for its rocks and ores-its earths and bases-its plants and living tissues, and great-sphered habitants of silent space, more than for any other truths. Now Truth is the spirit of things, and Love the life of things, but science recognizes only the things themselves, which are but outer signs and proofs of those higher presences. It is not until we rise, therefore, to see beyond the outward that we can fully, in the eatholic sense, recognize Truth. In this view it is no disparagement to speak of one as a mere man of science. From that, if he be not bigoted, he will by and by become a man of Truth in this broad universal sense, which

will be nobler.

Following these leaders, come the body of the semi-intelligent, semi-seeking souls, willing to receive knowledge if it would tumble into their disordered brains-but not over auxiousealm enough, waiting or moving, as their fortune should happen to be :- and behind them the rear guard whom I propose to honor, the Church, and its adherents who were around, but not strictly of it. Theirs was an essential service—no less than keeping alive the faith which it was the undisguised aim of Science to throw overboard. Men who believed that they had the whole of Nature in the elements which they could handle and analyze—the whole of life in the bones, tissues and fluids, which are only its complex instruments, were really in danger of running away from Faith, though to do so were almost synonymous with escaping from themselves. Not any easily won experience, we should say, to any, but as nearly possible, it would seem, to the man who lives in the dry facts of Science as to any living being.

Your enthusiastic scientist, even fifty years ago, was almost infallibly a materialist in the common sense, and when such led the march of thought and carried the keys of the knowledges at their girdle, there was verily need of the Church to put the drag on at the swift grades. Van and rear, they balanced and resisted each other—pulled forward and held back—contended and strove, till the neutral forces could scarcely know, at times, whether to face front or rear. Denunciation and anathema on the one hand, scorn and scepticism on the other—the dust of the conflict hovering darkly midway meantime—held all parties doubtless to more deliberate, if not always calmer consideration than would otherwise have been given to the great questions in dispute. Behind, the appeal was to faith and reverence—forward, to reason and sense; and as all are essential to sound advancement, the profit on the whole was unquestionably greater

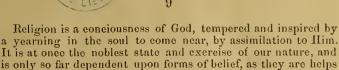
than could have accrued had either been let go.

We have now come through that conflict, and as victory perches unmistakably on the forward banner, and the Church lies in a manner defeated and quite torn to pieces in the background, it will not be unprofitable to inquire more particularly

into her present condition.

As the purse of faith the

As the nurse of faith through that perilous period, it would seem that she deserved a better fate, and that she should have commanded a reverence that would have insured it to her. Why did she not? To me, the reason appears to be chiefly this—that the Church was more Theologic than Religious.



or hindrances in this approach to our Father. Theology, on the other hand, is any theory of God which may grow out of the view of man's nature, and his circumstances at the time when it is framed. It may embody the absurdest falsities of God and man, and of the relation between them, as every theology yet framed under heaven has and still assumes that itself is the essential and only saving truth. Now the Church, which to-day is struck to her heart with a palsy, torn with discord and neutralized by the chilling apathy of real disbelief in herself, assumed for her theology all that could be assumed for the divinest and purest religion. But what were its essential features? They were condemnation both of man and of matter.

The earth a howling wilderness, according to her reading of it—a dreary vale of woe and wickedness, cursed of God, and destined to remain so till it should be consumed by the fires of the Judgment Day-and man totally depraved and helpless, a moral pauper upon its face, incapable of any motive or deed, which God, who had made him in His own image and likeness, could approve; conceived in sin and born in iniquity, going astray, from his birth telling lies, with nothing easy to him but a descent from this very wretched estate to the most wretched one of unmixed torment in hell.

Now, these being the leading propositions of theology, is it any wonder that science, as her fair form began to be evolved even through the mystic rites of the alchemists and astrologers, snuffed up her matter-of-fact nose at them-and that as she grow into maturer stature among the Astronomers, Chemists, Goologists, and so on, she turned her back in scorn upon them! Science is the reason of Nature, and must be forever at war with unreason like this. Hence the conflict, which Dr. Beecher might very properly name, as he did, "the Conflict of Ages," hence the defent we witness now. Where is the Church to-day, and what is her power? The thinking world has already turned its back upon her—the rein which was as iron in her grasp, is become a rope of sand. If the sun but shine and the wind blow over it, it falls apart. Look at the confused retreat she is beating from old positions—the total depravity theatre abandoned to a few infirm ministers, and a stultified remnant of the laity. Salvation by faith becomes a joke all over intelligent Christendom—the literal burning hell no more to be heard of, except in some benighted pulpits, where clergy and laity continue to believe in a Heaven, which would be little better to earnest, God-like souls-the atonement resolved into an at-onement, or whatever other reading and significance a little grain of common sense, and a small spark of courage, mixed up with the remains of a good deal of superstitious fear, can get ont of it. And so behold the Church. This is a hint at her doetrinal position—a sketch in swift and broken lines, truly, but yet no caricature I believe of her spiritual lineaments, in this year of our Lord.

As to her organic one, whatever is better in it is mainly due to the fact, first, that she is an old organization, having long standing relations, and sons and daughters born to her; and next, that she retains a certain social power. People have a position if they belong to a Church. It throws around them certain lines, within which they find social advantages, recognitions and relations, which it would take more time to establish outside. And there are not wanting those who intimate that it would take more of some things else beside time, to gain these points in good communities, outside the Church-more character, they say, more integrity, more activity in useful works than a man or woman need to employ in it. The certificate of membership goes, donbtless, for a good deal. When that is accepted, you are entitled to presume that the good works will appear, and sometimes you are left to indulge the pleasant presumption a long time before they do appear. Neighbors like to meet in the Church, when the sermon is not too afflictively dull, also there is a thin, gray shadow, fading now, of respectability attached to pew-holding. Good women, who are the most active ministers to the material needs of the Church, delight in sewing circles for her support, and in fairs, and festivals, and collections; husbands indulge their wives in making them because they like them. It is popular, and the minister is such a nice man-more agreeable out of the pulpit than in it, generally; because out of it he may talk like other men if he has the ability, while in it he is condemned to wander amid stale dogmas and dreary platitudes, (ghosts of truths long since departed from those forms), and tiresome repetitions of doctrinal statements, which ean have no interest to his hearers, because they have outgrown them, and because, however they may will to respect him in the utterance, they cannot take his words for truths.

There are two kinds of apathy which a speaker may have to encounter in his audience. One is the result of ignorance of himself, and of what he has to teach; that is hopeful apathy. Everything depends, then, upon the power of the subject, the scope and skill of its treatment, and the capacity of the hearers. This is the state one likes to lay hold upon with a living question, that will stir those still hearts to their depths. But there is another apathy which is the result of one's hearers having outgrown and left behind them the ideas and thoughts he brings for their acceptance; this is that which one shrinks from encountering, because at best one's labor can scarcely fail to result in its increase. If I had come here to night to preach to you the fall of Adam, election, predestination and salvation by

faith, you would, perhaps, have begun your part as hearers in a spirit of toleration, but you would most likely have ended it in

something less flattering to speaker and subject.

No treatment can clothe dead questions with life, and that seems to be the fruitless effort to which the orthodox clergy, particularly, stand committed at this juncture. It is an exigency which it may be that no foresight could have averted, but if my business were preaching, I should certainly be exercised with a daily thankfulness that my lines had not fallen in those dry fields. In every one of your orthodox pulpits, whence a doctrinal sermon has been pronounced to-day, there has been some formula of salvation set forth or hinted at, which has about as much in it to answer the need and ery of living souls at this time, as the statements of alchemy would have to satisfy the keen questioning chemist, or the horoscope of the astrologer to set at rest the inquiring brain which projects itself, by the aid of the telescope and mathematical laws, among the distant stars. It is pitiful indeed to go into these very respectable edifices, where the easy, trustful people; tender-hearted, pious, but unenlightened women and men assemble themselves, along with the left wing of the world's great army, the decent, decorous, but determined eandidates for its honors and prizes, and hear what is offered them. I sat lately among such an audience. The subject was the means and value of salvation. You know the story. Your fathers and mothers knew it-your grandfathers and grandmothers had it by rote, and theirs again, and so on indefinitely. The sum total of its injunctions and promises can be stated in a breath-resist the devil by any means you can command-get within the gates of Heaven, and then it will be your blessed privilege to swell the Hallelujahs and Hosannas which have no It reminded me of a little child who not a long ago accompanied her mother to a Methodist Church, where both were strangers in every sense. The minister told a fearful story in loud and awful tones, of hell and its inhabitants. It made the attentive little girl shudder with horror and dread. Then he turned the other side of his picture, sketched his heaven, its endless joys, its music, praises, and so on; and the ehild pulling at her mother's shawl, whispered with throbbing heart and trembling voice, "And what then, mamma?" When, my darling? "When they are done singing and praising, will God let them go to sleep then?"

Yet, let me not be misunderstood. I complain not of the Church for those who need her, and that there are such is quite evident, I think, to any who will take pains to consider the indications in this respect. With a power which, diminished as it is, is chiefly social and organic, the Church has a good deal of A. B. C. work in her way to do. And the joke of the matter only becomes apparent when, seeing clearly how essentially it is A. B. C. work, one regards the solemn importance with which she assumes her book and rod, fancying the while that the light

which leads the world is emanating from her head. For already in our day the fact is patent that among the intelligent peoples the sceptre has fallen from her hand; the party to which she is really helpful is but a fraction in point of numbers, and a still smaller one in point of power and moral weight. The pushing intellect, the invention, the creative genius in art, the power of discovery and organization, the daring patriotism, the liberal philanthropy, which move the world now, are nearly all ontside the Church. But such as her party is, both in numbers and weight, let us respect both its rights and position. To me they are as sacred as my own, and regarded for what they intrinsically are, shall be respected, as I ask that my own may be. But our complaint lies justly against the Church for the stubborn indifference which, as an organization, she maintains to the great incoming, motive truths of the age.

You find men within the Church, it is true, who accept and preach them more or less-men who have grown with outside helps, into an atmosphere which partially frees them from ereeds; -who are not afraid of a rational idea of salvation-who believe in a future of struggle and growth—who do not consider the appearance of a disembodied spirit, proof positive that it came from the lower regions, and do not hesitate to question teachings from the Scriptures, which have hitherto been received without question. But the Church does not make these men. They are produced by the freedom, the high thought, the kindling aspiration, and the sublime truths which their age is developing, outside of theological forms and systems; and the Church, so far as she deals with them at all, does what she ean to belittle, restrain, and neutralize them. This is legitimate ground of complaint against her, because in maintaining at the same time her creed, and such men as the Beechers, Bushnell, MacNaughts, and others, who often exceed or set it aside altogether for the time, she is maintaining a contradiction which no ingenuity can reconcile. One or the other must necessarily be treated as a dead letter-and we may be sure it is not these conrageous, living souls, standing weekly before their thousands of hearers.

Thus vulnerable and superannuated does Spiritualism find the Church; no wonder that while they look each other in the face one smiles good naturedly, while the other is grim and ungracions. It makes a vast difference in the effort to maintain your temper under difficulties, whether you find yourself identified with a perishing or an augmenting power. In the one case, you feel that in a certain very comforting sense, the universe is an ally of yours—a servant if you need—that all its forces, so far as you can appropriate and live by them, are yours—all that you can take awaits you. In the other the same powers are employed to disarm and fetter you. There is all the difference between capturing and being captured—between taking a Tartar and having a Tartar take you—for Truth, also, may become a

rough antagonist if you insist ou making her one; and will oceasionally box your dull ears with a rousing concussion, when gentler appeals fail her purpose. Here is she to-day, standing before us, in fairer form than ever yet she assumed, the form of an assured, rational, consistent and healthy idea of immortality. It is in this form that the human soul longs for her, yearns unto faintness and agony for her sweet and comforting presence, vet consider how millions of enlightened people are suffering at this moment from want of truth in this very shape and qual-How many parents are agonizing at the death-beds of beloved children, whose perishing forms the earth will soon hide from them, but who might have blest assurances that they live and love and grow, beyond that form, if they would seek them. Think of the wives and husbands, the brothers and sisters, friends and lovers, whom death is separating, indeed, because their ignorance or their fancied wisdom, their religion or their scepticism, keeps them from inquiring. It is true that the facts and ideas of Spiritualism have gone very far toward disarming Death of his terror, even to those who imagine that they are maintaining toward them a state of the most dignified rejection. For spiritual truth has more than the subtlety and universality of other truths, and makes its way unseen and unnoted, till suddenly you are advised of its presence, where perhaps you could least have expected it. It is no respecter of persons, and may come alike to the slave in his fetters, and majesty in its diadem -is quite as likely, perhaps, to sit in these days, at mahogany as at deal, and to fare sumptuously as to eat the crust of poverty and proscription. It never was so received before, though it has been in the world in all ages, and feeling its opportunities bears its way right bravely among kings and peasants, emperors and boors, wise and foolish, great and obscure. It will obey the law, and follow the course of all mixed subjects from the beginning to the present time. It is following that course now. By mixed subjects I mean those which have one basis of philosophy and another of fact—a phenomenal and a philosophical root. The advent and course of these questions among men, are always similar one to another. Many of us remember when Phrenology began to be talked of, what an appetite there was for its facts. A man who could manipulate heads successfully, could draw crowds such as no eloquence could command. So of Mesmerism. Time was when the operator who could fasten people's hands together by a pass of his own, fix bodies or limbs in positions from which they could be moved only with his consent, or exhibit in a subject clairvoyance, and some of its wonders, could set the country side ablaze with interest in these phenomena, because, in the masses, curiosity is among the most potent of the voluntary motives.

While the facts of any subject are being so developed, it is passing its fiery ordeal. Science tosses her head in scorn. Speculation sniffs daintily about it, as a delicate greyhound

scents the untried air of the morning. Intelligence plants a right arm a-kimbo, and stands to consider. Bigotry puts on her iron mask, and fronts it with Anathema, while Superstition, always cowardly, often mean, dodges away from the front rank of its foes, and steals in by and by to give it a sly wound in the back; her most effective weapons being feeble-minded or eowardly ministers, and extremely pious old ladies of either sex, who devoutly imagine that God having retired from the active duties of the Bible days, has committed His cause into their hands! These are the years of its warfare, when the cheapest popular virtue a man or a woman can exhibit, is to assail it and its advocates; and when laurels are so easily won-assault being for a time generally counted as one with victory—that asinine foreheads bloom out in bays all over the country, and the enemy says to himself—"There, now, that is put down; so much, at least, is done." Vain gratulation! He has scarcely taken his tea, and slept a comfortable night's sleep after his triumph, when lo! the immortal wonder is on its feet again, challenging him. Imagine his disgust. Perhaps he is a Harvard Professorknows, it may be, all sciences; is the confidante of Nature, and has so charmed or juggled her of her secrets that he is sure this is not one of them, but only a counterfeit. In that case, pity him when his grocer, his tailor, or, it may be, his very groom, eomes in with a batch of additional facts; for facts, you see, are what floor this man. Facts are the current coin of the Universe to him. He has rarely ideas—those belong to a higher plane than his-but he puts his trust in solid facts of minerals, rocks, plants, planets, and so on. Perhaps he is a minister, believing in a finite, angry, jealous, terrible God, who projected humanity into being six thousand years ago, and has done little but repent his mistake and contrive awful, wrathful ways of correcting it ever since. In that case, his faith rests in canons, creeds and decrees of Councils. What are your facts to him-no matter how indisputable-when they are not recorded? He can only see them as impious Eneroaehments on the Divine plan which he claims to know through and through so far as man's career is included in it; and accordingly, if yours will not dutifully vanish before his anathema, he ascribes their origin to the fourth person in the Godhead-Satan-and so dismisses them. Then there is your respectable man, who is neither scientific

Then there is your respectable man, who is neither scientific nor theological, but simply worldly, and wise for the world. He is a banker, merchant, lawyer, doctor, or, perhaps—and this may be a shade less fortunate than either—a politician or an editor. If facts are his measure of value, they are facts of percentage, invoices, briefs, prescriptions, or ballots. Whether they come from Powers above or below, is all one to him, provided they come on the profit side. State your phenomena to him, and if he does not at once reject, he turns them prudently over and considers how their exhibition by him will affect his

standing on 'Change or among his patrons.

So the War goes on-Truth growing all the while bolder as it advances; though it is not a little curious, and very instructive sometimes, to see how distrustful men are of her. An eminent physician and surgeon, for instance, in New York, becomes a convert to the truth of Spiritualism, but he whispers it with the greatest secreey to two or three friends only-dares not even tell his wife, who is a believer, lest she should disclose his conversion to the world, and their fortunes be ruined; and this when one of the most lucrative medical practices in America is enjoyed by Dr. Gray of the same city, who takes a leading position among Spiritualists. A distinguished lawyer and jurist becomes also a convert, but begs that no one of the half-dozen who know it will mention his name. It would injure his position and cripple his influence; and this though his professional brother and neighbor, Judge Edmonds, has fought the battle for it and come out crowned with laurels, not only of victory for trnth, but of worldly success, despite the ruin with which it threatened at first to overwhelm him

But between receiving Truth in this dishonest, stealthy way, and boldly fastening her badge upon your shoulder, that all the world may know you for her champion, there is all the difference between sitting down at your own table, laden with the fullness of a feast, and taking a seat with thieves, who dare not say whence their food came, and who feel a dread of every eye that is turned toward them. One nonrishes, while the other, by comparison, starves the soul. One brings you into the likeness and favor of the Source of Truth, and makes a man or a woman of you. The other does something quite the reverse of this, which, perhaps, I need not stop further to particularize.

So, I repeat, the war is pushed; the facts multiply, and take a wider and wider range—as their numbers increase a philosophy begins clearly to be evolved from them, and then the day of martyrdoms in that field is past. You must wait till the next opens if you are ambitious in that way. There is small chance now to suffer in behalf of either of the leading new truths of this age, viz :- Reformed Medical Practice, Phrenology, Magnetism, Woman's Rights, or Spiritualism. I name them in their chronological order of development. They have passed too far toward the goal of acknowledgment to afford an opportunity worthy your seeking. But mark how shallow opponents smooth their ruffled plumes, and stalk around as if eying a fallen foe. The repose which really is the proof of established strength and position, they mistake for prostration. As the Philosophy becomes more clear and complete, the agitation diminishes, and by and by ceases altogether; but the ideas go into books, journals, lectures, conversation, and so become common property. There is no more quarrel to be made, because your candidate is accepted and his final calling and election made sure. Consider the history of Phrenology in proof of this.

Where would a man place himself, at this time, by denying the general laws and metaphysics of that system? Where, too, among intelligent persons, would he find his position who should attempt to reject Mesmerie phenomena? And yet a few years since these were as strenuously disputed as those of Spiritalism are to-day. Why, your Reverend Clergy, who would have stood shoulder to shoulder with the French Academy seventy-five years ago—who denied Mesmerism even fifteen years since—now offer it as the solution of the Spiritual phenomena. After that, who shall dare to say that these gentlemen are not progressive and courageous?

Thus do we see how inward growth necessitates the shedding of outward forms, which are never anything but the visible signs of the stage it has reached in the individual, the community, or the nation. Spiritual growth makes the human eareer a perpetual revolution! Talk of peace,—the peace of standing still, with a soul temporarily lodged within your body whose growth in godlikeness is as inevitable as herbage out of yonder teeming Earth—as the motion of the stars when once they have been wheeled into the heavens! Progressive mankind is ever a rebel against its standing forms and orders.

It is barely three-quarters of a century since the noblest Government ever founded on our globe was ereated and declared a perpetuity in form. Behold its shivered fragments today! They lie before us, and there is no power in the universe that can re-join them into the perfect whole of thirty years ago. And they are here because of Spiritual growth in the people whom this Government has fostered, and brought up out of the ranks of common humanity to diviner views of life, its obligations and opportunities. Our Republic is shattered because its old form was too narrow for the life it must contain. We could not longer live within the limits of a pro-slavery government, and we, or mankind through us, with whatever adversities or apparent failures, shall infallibly arrive at a higher. It were atheistical to fear that it can be otherwise. God is always waiting in fullness to meet the highest demands which man can make upon His resources. The demand pre-supposes the supply, and out of the intellect, the philanthropy, the religious sentiment of the nineteenth century, there will be wrought, in response to the American call upon them, a form of government as much diviner in spirit, and more serviceable to the highest interests of humanity, as our demand upon them is more regardful of these attributes, than have been those of previous times. Believe it, friends. It is the law, forever and forever. No perpetuity to what is merely outward! For Truth, which is the everlasting will of God, only flows into forms, so far as they ean receive her. They perish when their use is accomplished, which is the day, when a larger measure of the divine spirit than they express, can descend into the human soul, and move it harmoniously to diviner ends than it before sought. And we

should find comfort in remembering that truth is never humbled, disgraced or wounded in passing from the old to the new form. Like the chambered nautilus, each mansion which she seeks, is fairer and broader than the former one, and when sho finally departs she leaves but ruins and rubbish after her—nothing vital, nothing essential to her future course or to the welfare of the sorrowing, anxious or angry child, who would fain prevent the transit. She is at once the mightiest and most minute of economists. There is nothing so grand, nothing so insignificant as to escape her. She will utilize the last grain of good or ill-will toward her movements, and then placidly move away, leaving its possessor to follow her, at greater or less distance, as may seem good—but surely to follow, and serve her

again in due season.

Whatever of human ereation is outside of man, is the elothing, so to speak, of his spiritual, and he is immanent in all his forms and organizations, religious, social or political, in proportion to his spiritual freedom. This is why the institutions and works of enlightened, developed peoples have so much greater value than those coming from the barbarous, uncultured condition. They contain so much more of the truth that God has embodied in the human, and transmitted through it to outward visible expression. In government, in religious and social systems, in trade, manufactures, books, arts, houses, nay, in his fences and plows, you shall more or less find tho man expressed. And what, though it seem a calamity and a waste to you, that on some day of my life I east my old garment, whether of spirit or body? If I east it, is not the act presumptive evidence that I have done with it, and that a better awaits me; but whether or not a better, that, at least, I have exhausted the use of that one?

Let us trust that it has been sufficient for its time, but let it not become the sarcophagus which is to imprison me. Yesterday I belonged to that day; to-morrow I shall belong to another: and if I am equal to the last, I must be more than sufficient for the first. Spiritual growth is the law of humanity, and the shirt of Nessus was a robe of down compared to the garment a man puts on when, setting forth from the depot of fixed opinions, he furnishes himself with a theology for life—with a political creed which he expects to transmit to his children—with social theories which he fondly trusts will never grow gray, and never obstruct the long road before him.

Furnish yourselves as you will, friends, not far from each one of you is the day when, if you hold by the old, you will stand naked and shivering before the universe—your theories shriveled to ashes, will be dust beneath your feet—your theology will have slipped away from you in the high communion of some noontide hour, and you will see only its sacred skirts as they vanish into the misty twilight of the past. Your political theories, which you took warranted as liberal and sound, will

turn out to be an outrage on the rights of man or woman, wherefore you will have to put them away, and then, poor desolated soul, you will stand unclothed of your complacencies, asking where shall I go? How shall I find what is needful for me? Child look up! The Heavens of Truth are opened to you. Take from her large storehouse the mental garment that fits you to day, but fear not to change it for another to-morrow if you find the change indicated by your best desires. For so shall you find spiritual growth and freedom. Believe not for a moment, that the past was made perpetual authority to you. Only its Truth is authority, and will ever be. But we conseiously reverence the past, more for its methods than for its essential life. The truth of it indeed lives, because it cannot die, but we cherish its crumbling forms, fighting for their perpetuity, while we ignore the spirit they were created to express. You would not balance your grist with a stone, though for six or ten generations your ancestors had proved to themselves the wisdom of that complex invention; but no less do you send your grain to be made into flour. That is the essential object sought, and it were mere madness to shed blood over the methods of making it.

Growth is the spiritual bread of man. Let us get that, through whatever outward forms we find productive of it, being assured that any form which increases love for God and man is good

for the soul which it warms in this wise.

In conclusion, as we have seen that visible nature everywhere, and at all seasons, maintains her harmonies, so, we may be assured, does invisible nature likewise, though we have not yet attained the keenness of perception and fineness of sensibility, which are necessary to their discovery and appreciation. But we are advancing toward them, and the body of modern views and activities known under the name of Spiritualism, is at once cause and effect in helping to an understanding of them—eause, as they refine, purify and elevate the life into which they come, fitting it thereby for their finest work—effect, as they are on their human side the highest outcome of the capacities, by virtue of which these views and activities are possible to us; the grandest development of which our life has been capable.

They could never have come in any broad, liberal and helpful sense, before our day—which by their presence is made the day

of deepest needs and most ineffable consolations.

Never were such exalted possibilities set up before men and women as we are growing familiar with in our time—such mastery over external hindrances—such keen self-analysis, such kindling developement. But let us remember that the possibilities of defeat bear their proportion to those of success. If you would cross the Alps, and fail, it is something more than if you had but proposed the passage of the hill in your homestead orehard. Only this again is always true: that every faithful, worthy endeavor to ascend the mountains of difficulty is sure

to be rewarded by increased power and resolution, though itself, as a single act, may be a failure. Therefore, for our final profit the goal cannot be set too high—the loftiest summit is better chosen than the lower one, though it cost some painful temporary defeats, and seasons of heavy discouragement to reach it.

The religion which is fitted for an age so led on and fired as ours is, could not have been fitted for preceding ones, since it must bear harmonious proportion and relation to other phases to which it is joined in serving us. It must belong as essentially to the time, as its science, its art, or its civil freedom. This religion comes to us in Spiritualism, and it has two grand distinguishing features of its own, viz:-its clear revelation of our great needs, and its ample resources for satisfying them. With an eternity of growth before us, how much we feel wanting to its accomplishment? With what hunger the awakened faculties lay hold on aught that can feed them! With what earnestness and stress the soul seeks its nutriment wherever it finds it, feeling how insufficient it is for itself, and how it must, as it were, be at one with all things and all beings, that they may befriend and help it. Mirth and sadness, joy and grief, pleasure and pain, work and idleness, each must serve it. And then it feels, for the first time, lord of itself, when it is lord of these changing conditions. If the touch of circumstance, which may vary every hour, is as likely to bring discord as melody off the inner strings, we may know that the instrument is untuned, and needs the master-hand of a great grief, a great joy, or a great divine passion or purpose, to put it in order. Either may do it, but until it is done or attempted, the waste of time and power is incalculable. The millions live and die without ever knowing, for one whole day, perhaps, what this mastery of self is. To know it always, is the privilege of but one, or three, or ten in every generation. The most of us brace ourselves at fifteen or twenty to bear life as stoutly as we may, and think it as much heroism as we owe it, not to moan audibly under its pains and trials. How well you know that yourselves and those whose interior history is unfolded to you, need help, above this point—that in the uncertainty and darkness which hang over the future, you and they not unfrequently think existence a hard bargain, which the hypothetical salvation even of Theology would hardly commend to your acceptance again.

But when these are removed, and the future stands before you as a career, not as a state simply—when we see that the highest good we are capable of conceiving, is to be surely ours some day, there, if not here—then the striving has its inalienable and all-sufficing joys, no matter with what casual pains and

trials it may go forward.

And when these thicken and multiply in forms as well as numbers; when humiliation, defeat, poverty, siekness, coldness of friends, bitterness of enemies, contempt of the world pour in upon the soul, what thrilling peace and rest come in also at the



thought "I live for all time—the loss of to-day I will make the gain of to-morrow—the trials here shall be the seeds of triumph in the future, for whatever goes in the tempest, myself will not I will hold my head above the floods, and nothing shall daunt it or turn me aside, since I see clear and bright before me the heritage of an eternity of growth,-and all around me the everlasting pillars and arches of truth, upholding and binding together this universe, in which, though I am but an atom, I have my place, and my work, and my happiness in doing it, which is as unfailingly mine, if I am equal to taking it, as God's happiness is His. How rare and priceless to the struggling soul are such moments! Life, with all its agonies, little and great, is thrust instantaneously, at their coming, into the erucible, and from being the complex, tangled thing which has worried and dismayed us, comes out simple, clear, beautiful—a race and an inevitable gaol-a putting forth, and a taking-a beginning and a certain defined way to the end, which must follow, of growth and glory-all the mist swept away-all the chasms bridged-all the darkness illuminated! Then the splendors of material nature are accepted as prophecies of the greater ones which await us when we shall have risen to fitness for them. Then we see and affirm with a deep, mutterable joy, that it is right with us-well with us! We pronounce life a boon, and feel that in regard to its comings or goings, a thousand years are indeed as a day, and a day as a thousand years.

It is in such seasons that we are ready to utter, and able to feel such language as this, which I take from a letter written when the still, deep tides of the spiritual life were at such a flood. "When I consider the grand unfoldings that are coming to us in this time, I feel that it is the sublimest conceivable thing to live, and nothing to suffer, even martyrdom, the martyrdom of our day, which is not of the pile or the ax, but the prolonged torture of a lifetime. And a lifetime it is in the best sense, even while it is being endured, a time in which life, away down in its secret roots is taking up nourishment and strength; in which Truth comes an unseen visitor, and graces its radiant chambers with her shining presence, in which courage steals silently in and sits immovable at the door, in which deathless hope flushes over the darkened valleys and cold mountain peaks, making them glorious forevermore; in which utter Faith in the God of good, or in Nature, which we see and prove to be worthy of all Faith, takes possession of the soul, and of these, her noble guests, and leads them onward by a path which we know is upward also, and the Courts of the Heavens open then before us—our sure goal and resting-place. O, there is no cup so bitter but life rewards the drinking. As no stream ever sets out from a height, however cold and distant, but it will reach and fertilize some plain at last, so no experience ean fall apon the soul but at last it will enrich it, though in its descent it may strike like the waters of petrifaction."



[TRANSLATION.]

INV. 181 .

May He who blessed our ancestors Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless the President and Trustees of this Holy Congregation, as also those who have been devoted to this pious undertaking for the worship of their Creator: blessed be they. their wives, sons, and daughters, and all that appertaineth unto them, and those who unite in support of the Synagogue for Divine worship; also all those who have voluntarily subscribed towards the purchasing and upholding of this Honse of Prayer; also all those who faithfully discharge the trust reposed in them by their several congregations. May the Holy, blessed God reward them in his infinite goodness and prolong their lives, together with all their beloved progeny, and hasten to them, and all Israel. the approach of the days he has vouchsafed, when all men shall unanimously call upon and worship his holy nameand may their eyes behold speedily the joyous restoration of the Holy Hill of Zion. AMEN.

The Choir chant the 150th Psalm.

הללויה הללו-אל בקדשו הללוהו ברקיע עזו : הללוהו

הללוהו כרב גדלו: הללוהו בתקע שופר הללוהו בובל וכנור: הללוהו בתף ומחול הללוהו במנם ועגב: הללוהו בצלצלי-שמע הללורו בצלעלי ערועה: כל הגשמה תהלל יה הללויה: כ'ה'ת'י'ה:

#### Psalm cl.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmanent of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the sound of the psaltry and harp. Praise him with timbrel and dance: praise him with stringed instruments and organs. Praise him npon the loud cymbals; praise him npon the high-sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord.

EVENING SERVICE.

SACRAMENTO:

RUSSELL & WINTERBURN, BOOK AND JOB PRINTERS.

#### A Psalm of David.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the Lord of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedar of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth King forever. The Lord will give strength unto his people, the Lord will bless his people with peace.

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ch sil ler ai And when the ark rested, he said, Restore tranquility to the many thousands of Israel. Arise, O Lord! unto thy resting place, thou, and the ark of thy strength. Let thy priests be clothed with righteonsness, and let thy saints shout for joy. For thy servant David's sake, turn not away the face of thy annointed. For a good instruction I have given you: forsake ye not my law. It is a tree of life to those who lay hold of it; and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. Cause thou us. O Lord! to return unto thee,

and we shall return; renew our days as of old.

#### PRAYER

ON BEHALF OF THE CONGREGATION AND THE DONORS TO THE BUILDING OF THE SYNAGOUE.

מי שברך אביתינו אברהם יצחק ויעקב משה ואהדן דוד ושלמה הוא יברך את הפרנסים והנבאים ומנהיני הקהלה הקדשה הזאת וכל המתעסקים בבנין הזה לעבודת הבורא ברוך הוא הם ונשיהם ובניהם ובנותיהם וכל אשר להם . ומי שמיחדים לשרת בעבודת הקורש, וכל איש אשר ידבנו נדבה לחזק בנין הבית הזה וכל מי שעוסקים בצרכי צבוד באמונה, הק"ב"ה ישלם שברם והוסיף ימים על ימיהם עם כל נטעי שעשועים הנאהבים והנעימים וימהד עליהם ועל כל ישראל, הימים אשר הבטיח, לקרוא כלם בשם יי ולעבדו שכם אחד ועינהם תחוינה בשמחת ציון ונאמד אמן:

prove to be worthy of all Faith, takes possession of the soul, and of these, her noble guests, and leads them onward by a path which we know is upward also, and the Courts of the Heavens open then before us—our sure goal and resting-place. O, there is no cup so bitter but life rewards the drinking. As no stream ever sets out from a height, however cold and distant, but it will reach and fertilize some plain at last, so no experience can fall apon the soul but at last it will enrich it, though in its descent it may strike like the waters of petrifaction."

נושאי הספרים יכניסו אותם להיכל ואז החזן ישורר מזמור כ'טי מזמור לדוד הבו ליהוה בני אלים הבו ליהוה בבוד ועוו: הבו ליהוה כבוד שמו השתחוו ליהוה בהדרת קדש: קול יהוה על המים אל הבבוד הרעים יהוה על מים רבים: קול יהוה בכח קול יהוה בהדר: קול יהוה שבר ארזים וישבר יהוה את ארזי הלבנון: וירקידם כמו עגל לבנון ושריון כמו בן ראמים: קול יהוה חצב להבות אש: קול יהוה יחיל מדבר יחיל יהוה מדבר קדש: קול יהוה יחולל אילות ויחשף יערות ובהכלו כלו אמר בבוד: יהוה למבול ישב וישב יהוה מלך לעולם: יהיה עו לעמו יתן יהוה יברך את עמו בשלום:

The bearers of the Scrolls of the LAW walk in procession and deposit then in the Ark, during which time the Choir chant the 29th Psalm, and conclude with

ובנאה יאמר שובה יהוה רבבות אלפי ישראל: קומה יהוה למנוחתיך אתה וארון עזיך: כהגיך ילבשו צדק וחסידך ירנגו: בעבור דוד עבדך אל תשב פני משיחך: כי לקח טוב נתתי לבם תורתי אל תעזובו: עין חיים היא למחזיקים בה ותומכיה מאשר: דרכיה דרכי נעם יבל נתיבותי השלום: השיבנו יהוה אליך ונשובה תדש ימינו כקדם:

DONATIONS.

CONSECRATION SERMON, BY THE REV. DR. HENRY,

SACRAMENTO:
RUSSELL & WINTERBURN, BOOK AND JOB PRINTERS.

The Procession then leads on to the Allar, during which time the following is chanted by the Choir.

Thine, O Lord, is the Greatness, Power, and Glory, Victory and Majesty, for all that is in the heaven and in the earth is thine! thine is the Kingdom, O Lord! and thou art exalted as supreme above all. Extoly et he Lord our God, and bow down at his footstool, for Holy is He.

Extol ye the Lord our God, and worship at his holy mount, for the Lord our God is holy!

PRAYER IN HEBREW ON BEHALF OF THE UNITED

STATES OF AMERICA.

#### BY THE REV. DR. HENRY.

May he that dispenseth salvation unto kings, and dominion unto princes; whose kingdom is an everlasting kingdom; who delivered his servant David from the destructive sword; who maketh a way in the sea, and a path through the mighty waters; he shall bless, preserve, guard, assist, exalt, and highly aggrandize, IHS EXCELLENCY, THE PRESIDENT OF THE UNITED STATES, AND ALL THE GOVERNMENT AUTHORITIES. May the Supreme King of Kings, through his infinite merey, grant them life; preserve and deliver them from all manner of trouble, sorrow. and danger; subdue the nations under their feet: eause their enemies to fall before them; and grant them to govern prosperonsly. May the Supreme King of Kings, through his infinite merey inspire in their hearts and in the hearts of all their connsellors, to have compassion and benevolence towards us, and all Israel. In their days, and in ours, may Judah be saved, and Israel dwell in safety; and may the Redeemer come unto Zion, which God in his infinite mercies grant; and say ye, Amen.

prove to be worthy of all Faith, takes possession of the soul, and of these, her noble guests, and leads them onward by a path which we know is upward also, and the Courts of the Heavens open then before us—our sure goal and resting-place. O, there is no cup so bitter but life rewards the drinking. As no stream ever sets out from a height, however cold and distant, but it will reach and fertilize some plain at last, so no experience ean fall apon the soul but at last it will enrich it, though in its descont it may strike like the waters of petrifaction."

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### ובהליכתו אל הבימה ירננו המשוררים

לך יי הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ לך יי הממלכה והמתנשא לכל לראש: רוממו יי אלהינו והשתחוו להרום רגליו קדוש הוא: רוממו יי אלהינו והשתחוו להר סדשו כי סדוש יי אלהינו:

### הנותן תשועה

הנותן תשועה למלכים וממשלה לנסיכים מלכותו מלכות כל-עולמים הפוצה את דוד עבדו מחרב רעח הנותן בים דרך ובמים עוים נתיבה הוא יברך וישמור וינצוד ויעוור וירומם וינדל ויישא למעלה את אדונינו

ירום הודם. מלך מלכי המלכים ברחמיו יחים וישמרם ומכל צרה וינון ונוק יצילם וידבר עמים תחת רגליהם ויפיל שונאיהם לפניהם ובכל אשר יפנו יצליחו. מלך מלכי המלכים ברחמיו יתן בלבם ובלב כל יועציהם ושריהם רחמנות לעשות טובה עמנו ועם כל ישראל. בימיהם ובימינו תושע יהודה וישראל ישכון לבטח ובא לציון גואל וכן יהי דצון ונאמר אמן:

The minister then chants the following, assisted by the choir:

יהללו את שם יו כי נשגב שמו לברו: הורו על ארץ ושמים וירם קרן לעמו תהלה לכל חסידיו לבני ישראל עם סרובו הללויה:

SACRAMENTO:
RUSSELL & WINTERBURN, BOOK AND JOB PRINTERS.

First Circuit.-Psalm 91.

th Second Circuit.-Psalm 30. ga in ge Third Circuit.-Psalm 24. de th Fourth Circuit.-Psalm 84. 67 Fifth Circuit.-Psalm 122. 28 Sixth Circuit.-Psalm 133. 18 m Seventh Circuit.-Psalm 100. be After the Seventh Circuit, the Bearers of the Scrolls of the Law apm proach the front of the Ark,-the President of the Congregation opens en the same, and the Minister and Choir chant the following aı And when the Ark set forward, Moses said, Arise, ec O Lord! and scatter thine enemies; cause those that hate thee, to flee before thee. 21 W w For from Zion shall the Law go forth, and the word of the Lord from Jerusalem. ir a Blessed be he who giveth the Law to his people fe Israel in its holiness. 77 fl Hear, O Israel, the Lord is our God, the Lord is One. tl Our God is one, our Lord is great; Holy and tred mendous is his name. 10 SC O magnify the Lord with me, and let us together extol his name. 0 si 16 20

prove to be worthy of all Faith, takes possession of the soul, and of these, her noble guests, and leads them onward by a path which we know is upward also, and the Courts of the Heavens open then before us—our sure goal and resting-place. O, there is no cup so bitter but life rewards the drinking. As no stream ever sets out from a height, however cold and distant, but it will reach and fertilize some plain at last, so no experience can fall apon the soul but at last it will enrich it, though in its descont it may strike like the waters of petrifaction."

Te

הקפה ראשונה מזמור צ"א

הקפה שניה מימור ל'

הקפה שלישית מומור כד

הקפה רביעית מזמור פד

הקפה חמישית מומור קכב

הקפה שישית מומור קלב

הקפה שביעית מזמור ק'

אחר הקפה שביעית יגיעו נשאי ספרי התורה מול ההיכל והפרנס הקהלה יפתח את היכל ה' וישורר החון לבד:

ויהי בנסוע הארון ויאמר משה קומה יי ויפצו אויביך וינסו משנאיך מפגיך:

כי מציון תצא תודה ודבר יי מידושלים: ברוך שָנתן תודה לְעמו ישראל בקדשתו שמע ישראל יי אלהינו יי אחד: אחד אלהינו גדול אדונינו קדוש ונודא שמו גדלו ליי אתי וגדוממה שמו יחדו:

SACRAMENTO:
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The Ribbi, followed by the Trustees and the honorary Officers of the, Congregation, bring the Rolls of the Law to the door of the Synagogue,

where, standing under the canopy, the Rabbi exclaims. ga Open unto us the Gates of Righteousness; we will de enter them and praise the Lord! th The door being opened the Rabbi and the rest enter in procession with the Rolls of the Law in their arms, when the Choristers chant : m as is How awful is this place! this is none other but the m House of God, and this is the Gate of Heaven. in be m The Procession then proceeds until it arrives at the Ark, during which the Minister and Choristers chant: e CF 21 Open unto me the Gates of Righteousness; I will e( enter them and praise the Lord! a' This is the Gate of the Lord, the righteous shall enter therein. 217 ir a O Lord! I have loved the habitations of thine house, and the dwelling place of thy glory! f€ And in the greatness of thy benevolence, will I enter thine house; in reverence of thee will I bow down tote wards the temple of thino holiness. tl Blessed be he who cometh in the name of the Lord! le Blessed are ye from the House of the Lord! St in The Procession then makes seven Circuits in the Synagogue : during each circuit one of the following Psalms is chanted by the Minister . 16. a

prove to be worthy of all Faith, takes possession of the soul, and of these, her noble guests, and leads them onward by a path which we know is upward also, and the Courts of the Heavens open then before us—our sure goal and resting-place. O, there is no cup so bitter but life rewards the drinking. As no stream ever sets out from a height, however cold and distant, but it will reach and fertilize some plain at last, so no experience can fall apon the soul but at last it will enrich it, though in its descent it may strike like the waters of petrifaction."

LANDERS OF MINES

פתחו לנו שערי צדק נכוא בם נודה יה

הממונים אל השערים יפתחו אותם מיך המגיד ונושאי הספרים בבואם אל הקודש פוימה המשוררים ירננו במקהלות

מה נורא המקום הזה אין זה כי אם בית אלחים ווה שער מה נורא המקום הזה אין זה כי אם בית אלחים ווה שער

או ילבו עם הספרים מול ארון הקדש המניד בראשם ובהליכתם החון והמשוררים ידננו

> פתחי לי שערי צדק אבא בם אודה יה זה השער ליי צדיקים יבואו בו

יי אהבתי מעון ביתך ומקום משבן בבודך ואני ברב חסדך אבא ביתך אישתחוה אל היכל

קרשך ביראתך

ברוך הבא בשם יי ברכנוכם מבית יי

ער שיגיעו כלם סביבות ההיכל ואז יקיפו שבע פעמים את הבימה ובכל פעם יאמר החזן מומור אחד על סדר הפסוקים והמשורדים עונים אחדיו כל פסוק ופסוק.

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### FORM OF SERVICE

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# Consecration of the New Synagogue

BENAI ISRAEL, SACRAMENTO, CAL.,

On Sunday, May 22, 5624 (1864).

### THE CONSECRATION SERMON

BY THE REV. DR. H. A. MENRY,

Rabbi Preacher of the Congregation Sherith Israel, San Francisco.

The usual Prayers for the day will be read by the Minister of the Congregation, assisted by Choristers trained for the occasion.

SAN FRANCISCO:

PRINTED AT THE OFFICE OF "THE HEBREW,"

5624-1864.

prove to be worthy of all Faith, takes possession of the soul, and of these, her noble guests, and leads them onward by a path which we know is upward also, and the Courts of the Heavens open then before us—our sure goal and resting-place. O, there is no cup so bitter but life rewards the drinking. As no stream ever sets out from a height, however cold and distant, but it will reach and fertilize some plain at last, so no experience can fall upon the soul but at last it will enrich it, though in its descent it may strike like the waters of petrifaction."

סדד חנוכת הבית

דקהל קודש בני ישראל

םאקראמענטא קאליפארניא:

ביום בואם לשכון בצל הבנין אשר בנו לשם ולתהלה ולכבוד ולתפארת אל אלהי ישראל להיות להם בית מקדש מעט לעבור בו ולשרת לכבודו

--- יום א' ט"ז אייר

שנת \*

ובמקום אישר ישכן ישם הענן שם יחנו בני יישראל:

הדרשה לחנוך הבית מאת החבר ד" צבי בן כהר"ר אברהם ש"ין ומגיד ק"ק שארית ישראל סאנפראנסיסקא י"ע"א:

> רפוס פהילא יאקביא סאנפראנסיסקא י'ע'א

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### סדר חנוכת הבית

רקהל קודש בני ישראל:

### ORDER OF SERVICE.

prove to be worthy of all Faith, takes possession of the soul, and of these, her noble guests, and leads them onward by a path which we know is upward also, and the Courts of the Heavens open then before us—our sure goal and resting-place. O, there is no cup so bitter but life rewards the drinking. As no stream ever sets out from a height, however cold and distant, but it will reach and fertilize some plain at last, so no experience can full upon the soul but at last it will enrich it, though in its descent it may strike like the waters of petrifaction."

# FREE CHURCH-FREE SEATS:



PREACHED IN

# GRACE CHURCH,

SACRAMENTO.

O N

# EPIPHANY SUNDAY, JANUARY 6, 1867,

BY

### REV. WILLIAM H. HILL.

RECTOR.

"The Rich and the Poor meet together: the Lord is the Maker of them all."

PROVERBS XXII: 2.

SACRAMENTO:

RUSSELL & WINTERBURN, BOOK AND JOB PRINTERS.



# FREE CHURCH—FREE SEATS:

## ASERMON

PREACHED IN

# GRACE CHURCH,

SACRAMENTO,

ON

# EPIPHANY SUNDAY, JANUARY 6, 1867,

BY

## REV. WILLIAM H. HILL,

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"The Rich and the Poor meet together: the Lord is the Maker of them all."

PROVERBS xxii: 2.

#### SACRAMENTO:

RUSSELL & WINTERBURN, BOOK AND JOB PRINTERS.



### SERMON.

Text.-St. John, xxi: 21-" What shall this man do?"

Tms question was addressed by St. Peter to our Lord, and referred to the beloved disciple, St. John. It partook so much of the spirit of mere idle euriosity that the only answer given was: "If I will that he tarry until I come, what is that to thee? Follow thou me." St. Peter had been told of his own duty, and had also been warned of the perseention and cruel death which would follow his faithful and fearless preaching of the Gospel of Jesus Christ and Him crucified. And that was all that really concerned him to know. If St. John was to suffer the like, or none at all, it would not change the duties, the responsibilities, or the reward of St. Peter. Religion is, in its substance and effect, a personal matter, and the first and paramount duty of all is, to make their own calling and election sure. In so far, then, as the question of our text is the expression of that spirit of curiosity which is more or less a part of our very nature, we have no more to do with it at present, save to say, that in all eases where we are disposed to pry into the secret things of the future, which "belong alone to the Lord, our God," we will do well to hear and heed the answer: "If I will that it shall or shall not be, what is that to thee? Follow thou me."

But there is another aspect in which this question may be viewed, and for that purpose I have selected it as the basis of our meditations at this time. It brings before each one the subject of his own personal duty to God, to His Church and to his fellow men. It is a question which each should ask himself or herself, and as the answer comes—and no one need go far to find an abundance of duties to be performed—so should all forthwith arise and do that duty with all their might lest the night of death come, in which no man ean work, and theirs be the portion of the unprofitable servant,

whose sins of omission consigned him to the outer darkness of hopeless despair. So do I propose to address this question this morning to PASTOR, VESTRY and PEOPLE. This is a day of interest to us and to the Church. We now inaugurate a new policy, about the expediency and right of which I have no doubt. It is the policy of free seats for all in the house of God; that in this there shall be no regard to condition, circumstances or contributions. The Caucasian, the African, the Indian and the Mongolian have a right to hear the Word of God preached; to join, if they can, in the prayers and praises of His Church; to partake of His Holy Sacraments; to claim the services of him who is here placed over them in the Lord; to go to the same Heaven through the merits of the One Infinite Redeemer and Saviour of all-the Lord Jesus Christthe "Emmanuel, God with us"-the Lamb of God who taketh away the sins of the world. To this Church we this day, and every day, welcome all. Here, so far as seats and rights are concerned, will "the rich and the poor meet together; for the Lord is the Maker of them all." Upon your cordial co-operation in this movement will, under God, to whom we first and always look for a blessing, depend the question whether, after this year 1867 is ended, this same arrangement shall continue, or whether pastor and vestry, with feelings of deep mortification, shall be compelled to go back to the old policy and say: "For so much gold will we permit you to praise God in this house, consecrated though it be to His worship."

Before proceeding to point out what I consider to be the duty of pastor, vestry, former pewholders and the people generally in this matter, you will pardon me, I trust, if I trespass upon a few minutes of your time in stating some of the reasons that led me to propose to the vestry this experiment of free seats for all.

Let me say, then, that this is no new conversion in my case. Before I entered the ministry, and ever since, the policy of selling or renting seats in the Church of God has seemed to me, if not directly unscriptural, yet one of the worst for the true interests of any parish that could be devised or followed. The plea of necessity has often been urged, and sometimes, I admit, with much force. I have never, therefore, set myself directly against that policy in any Church over which I have

been placed—this being but the third in a ministry of twenty years. I regretted exceedingly when this Chnrch was erected, in 1856, that the vestry felt themselves hampered by a prior pledge to give to each subscriber a quid pro quo, by selling to them outright the pews in the Church. I warned them then of the coming disasters that would result from that policy, and I believe all who have been connected with me ever since in the administration of the temporal affairs of the parish are convinced that I was then no false prophet. Fortunately, in pursuance of my earnest suggestions, a saving clause was inserted in the deeds of conveyance that has been to us literally a saving clause, for without it, I verily believe, we would have been compelled, long ere this, to have shut up our Church and closed services therein, because, for sooth, we had, speaking figuratively, locked up our pews and thrown away the key. Happily, we retained this last, and this enables us this day to open them, free to all, and to say to all "Come and welcome."

But this, after all, was looking at the question in the light of expediency, rather than of scriptural and Christian right. When I turned to my Bible and read its holy instructions, I could find nothing there about selling or renting pews or seats for money in the temple of God. What our Lord did with his scourge of small eords, taught me another lesson entirely. No Jew paid a stipulated price for approaching the altar of burnt offering on Mount Moriah-or to hear the Scriptures read and expounded in his country synagogue. No Christian, whether a convert from Judaism, or Paganism—rich or poor -European, Asiatic or African, was ever charged by Apostles or apostolic men so much per head by the week, month or year for permission to enter the place where God's holy word was read and preached, and the Sacraments administered. They said as their Lord did: "If any man thirst, let him come unto me and drink." And when the rule of offerings was asked for, their answer was this: "Let every man do according as he is disposed in his heart, not gradgingly, or of necessity, for God loveth a cheerful giver." And when did Apostles or apostolic men fail to receive all that was necessary "in every hour of need?" So, too, though I read of the wickedness, and apostasies, and idolatries of the middle or dark ages, and saw much, very much, to censure therein, yet in this one thing

might they rise up in judgment and condemn us. They did not rent the seats in the Church of God, but threw wide open the doors to rich and poor-noble and outcast-and said, "Come ye here and worship." They had wandered far from orthodoxy and right, but they still remembered the injunction of Christ, that to the poor the Gospel was especially to be preached. I know not when, nor how the opposite policy arose and became so general. Perhaps it is an outgrowth of the all prevalent "dollar" spirit, which is said to rule Americans with a rod of iron. Perhaps it came to us from the selfrighteous aristocraey of the Old World or the mushroom growth of our own country, which, like the Pharisee of old, says, though in a different way, "Stand by, I am holier and better than thon." Come from where it may, I like it not. I never have liked it. I have felt as in a strait-jacket, and half smothered spirituality, as for ten years and more I have labored in this parish. I have met the obstacle at every turn. It was idle for me to say that there were free seats, or that all were welcome, and the sexton would gladly furnish seats to all who would come. The obstacle was made an insurmountable one-whether willingly so, or otherwise, God knows-I jndge no man. There was always the expressed though unfounded fear that there would be intrusion upon the rights of others, and so they would not, or at least did not come. And what has been the result? With a number of parishioners ealling themselves Episcopalians, and looking to me as their pastor in all times of affliction or of need, that could not possibly find seats or standing room in this building, should all happen to come here at any one time, you can bear witness, my hearers, how often I have had occasion to mourn, because so few comparatively said, "We will go to the House of God, and there pay our vows unto the Lord." I cannot express to vou all the feelings of sadness that have oppressed me as I have been forced to witness and experience the untoward effects of our past policy. Often have I said to myself and to others that were I not a man of family, I would at once throw myself upon the free will Sunday offerings of my people and declare the Church free to all. I now feel that I had too little faith in that particular. I believe we might have tried this experiment years ago with as good prospects of success as have

cheered and encouraged pastor and vestry at the very beginning or suggestion of this new policy. Please God, so far as I am concerned, the experiment shall be fairly tried this year. If it fails, the fault shall be with you and those who have said they would come to Church were all seats free, and not with me. To-day I proclaim the glad news, This Church is free. I say to all, as holy Isaiah did to those to whom he was sent: "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

We now take up the question of our text and address it first to your PASTOR: "What shall this man do?" Pardon the seeming egotism which must necessarily attach to the answer. I give you, then, beloved hearers, the Past as the guarantee for the future. For nearly eleven years have I gone in and out among you, and the manner of my life and work is not unknown to most, if not to all. Alas! I feel on this retrospect that there have been many, many imperfections and mistakes. The good Lord pardon them all, and grant that no sonl may have been lost through my neglect. I would not boast-God forbid. But this I may say-that in all things I have ever striven to make paramount those duties which devolved upon me as a minister of the Gospel and the rector of this Church. Knowingly or intentionally I have never permitted school or other duties to interfere with or set aside ministrations in this house, or to the sick and the afflicted. If I have ever seemingly neglected these last, it was because I knew not of them. Often has it happened that a parishioner has been sick almost unto death and recovered before I was aware of the fact. I ask now, in passing, that no one of you will ever take it for granted that I do know all that transpires in this wide-spread parish, but will always inform me of all cases of sickness, want or affliction as they occur. Then by God's help, I will do in the future, as in the past, my best to administer practically and efficiently for their relief. Perhaps in the mere social visiting of those in health—though that is always pleasant to me—I may have been dilatory and neglectful. I have no apology to make for this but the constant pressure of other and more important duties. When three years since I was over persuaded to accept the Superintendency of your City

Schools, it was with a fixed determination that the duties of that office, arduous and eonstant as I knew them to be, should not interfere with the higher and holier ones committed to me when, twenty years since, I was "allowed of God to be put in trust of this Gospel," And, before God this day, I claim that I have not been recreant or unfaithful to that resolve. There has, indeed, devolved upon me work that might well be divided among two men at the least. But I appeal to you today to say if the duties of the parish have not been fairly met and discharged. Though alone in the parish and school office the past year—in no twelvemonth during my ministrations here have more new sermons been prepared and preached than in 1866. It is true that I have found neither time nor inclination to speculate in scrip, State or otherwise; or to watch with feverish interest the rise and fall of Washoe or California stocks, to ascertain whether investments therein were good or bad; or to dabble in the "filthy pool" of party polities. All these I have gladly left to others, feeling that I was engaged in a greater and more important work, and could not "come down therefrom" to defile my clerical garments with such mere worldly trash. I hear the voice too plainly speaking to me: "Come out from these things all ye that bear the vessels of the Lord, and be ye clean." God helping me, I will, in the future as in the past, know no other doctrine among you save Jesus Christ and Him erucified. As He gives me health and strength I will labor faithfully for your good, and God grant that many precious souls may be given me, as the seals of my ministry in the year to come. As ever before, the Sunday School will be looked after personally. Never, as yet, has it had any other Superintendent than invself, nor am I more hopeful for the future. But if you, brethren, will help me, as teachers, cheerfully will I do all in my power to train up these little ones in the way they should go. The Bible Class is also at the same hour, and at this I would gladly see all the adults of the parish and know that they took an interest in the study of the Holy Scriptures. Perhaps a weekly lecture may also be added, but of this nothing definite can now be said. If you wish it, and will attend, it shall be at once established and continued. And as to the manner of preaching, the PAST is also given as a pledge for the FUTURE. No matter

what the temptation may be for the time, you will not hear from me sensational harangues, political or religious, resorted to so often for the mere purpose of attracting a gaping crowd. The Gospel of Jesus Christ, the only hope of your and my salvation, has been committed to me, and that only, God helping me, will I preach. If any desire to hear about the mere novelties of the day and hour, they must go elsewhere for them. They will have no place here, even if these seats be vacant, for I wish to give account of no such stewardship to the Judge of quick and dead. So, brethren, in the strength of God, has this man resolved to do. And may his Lord help him to be faithful unto death, that he may receive his erown of life.

Let the VESTRY also ask, each for himself, "What shall this man do?" I thank you for the cordiality and readiness with which you have assented to this proposition for a free Church. I only ask that you will continue to second the efforts to make this a living as well as a formal truth. Much will depend npon you. Welcome strangers to seats - to your own well loved ones, if it be best. On your hearty continuance in this well doing will depend much the decision of the question which will come up at the end of the year, whether or no the experiment be continued or ended. Keep up good courage, even if, at times, the prosperity be not so encouraging as we could wish. I have little fears at present on that score. However it may be, I will do my best to make this policy a success, and I only invoke in this your continuous and cordial co-operation. Let our motto be "no steps backwarp," and our firm resolve also be that none such shall be taken.

A word also to those who heretofore have been PEWHOLDERS. I know well that a great sacrifice has been asked of yon. But, after all, it is more in name than reality. It is true that under this new policy no one can say: "This is my seat and no other shall have it." Yet if any of you have become attached to a particular pew or seat, the probability is, that not one time in five will you be kept out of it. Only come to Church at the hour named—and service always commences promptly at the time designated—and you will, as a general thing, find your old seat not filled. Go to it and sit therein. No one will object. But if you stay away until the service is

one-quarter or one-half over, you must expect to take your chances with the rest. For again I repeat, the seats-all of them-Are free to all. A very little of that comity which always prevails among true gentlemen and ladies will happily dispose of all these apprehended difficulties. They are clouds only-not mountains. And, after all, what does it matter? There is not a poor seat, or one difficult for seeing or hearing in this Church. If the heart be in the work there can be as true worship in one place as another. If then, unfortunately as some may think, they do find their old well-loved seats occupied occasionally by others, let them acquiesce cordially and cheerfully. I ask, as a personal favor to myself, as well as for the success of our experiment, that you will do so, and that neither by word, deed or gesture, you would indicate any displeasure. I feel-may I not say-that I know that this my appeal shall not be in vain?

And now a word of final appeal to all. I ask the Young Men of this Church to take hold and help. Help here. Help by saying a good word to all during the week. Help by coming yourselves and bringing others. Though strangers to our service, they will soon become familiar with it and love it far above all others. Come to the Bible Class. Study and follow the Holy Scriptures. Think of your own personal duty to love the Lord our Saviour with all your heart and soul and mind and strength. Come to Holy Baptism; come to Confirmation; come to the Holy Communion. In all things be a faithful soldier of Jesus Christ, and with you all things will be well in this world and in that which is to come.

And let not my fair friends think that they are left outside of this work, because the question of our text is addressed directly to my own sex. In olden Scripthral times the one included the other, and so let it be now. You, my friends, exert a wonderful influence always. Never more so than at this time and in this State. If it be in the right way you can and will do more good than our sex possibly can. You can bring your husbands or fathers, or sons or brothers, or admirers, to Church, or you can keep them away. And as you do the one or the other, you may, aye, will be instrumental in saving or losing their souls. If you say, "Come with me," these seats will always be filled morning and night. It will

eost you some self-denial perhaps, but it will do you good. If you prefer to stay at home, either on Sunday mornings or nights, you will acquire a bad habit and exert a bad influence, and both,

"Dying you will wish to blot."

You can come in the evening if you wish. It is no farther or more difficult than to reach the theater or any of the sensation novelties of the moment. Oh! would to God that woman would rise in the beauty and strength of her might, and not only save herself, but all who love and admire her. Once it was the best tribute ever paid to the sex that she was

"Last at the cross and first at the grave;"

and may the day soon come that so it shall be said with truth of all. They will then become, both at home and abroad, the most efficient and successful missionaries of the Cross.

And may I not, in conclusion, appeal to that other class of my parishioners, who have heretofore stayed away because they had no seats rented here? I see many such here to-day. You, my friends, call yourselves Episeopalians. This is the Church in which you were raised, or to which you were attached in your old homes. You look to me as your pastor in your seasons of affliction. Cheerfully have I responded to all such ealls, and so too will it be in the future. Sometimes, at long intervals, I see you here, but not generally. have told me, or others, that it was because you had no seat, and feared you would intrude on the rights of others. I have tried hard to combat and remove this impression, but heretofore in vain. I am aware, also, that some people, interested elsewhere, have not been backward in their whispers in your ears, that we did not want poor or ill-dressed people in this Church. I pray God to have mercy on these slanderers and change their hearts. They bear false witness against their neighbor. You have always been welcome here; welcome by your pastor, welcome by the people. And now we have given you the most convincing evidence of the fact. Vested rights have cheerfully been waived, and the Church thrown open. The seats are free to all. Whether well-dressed or illdressed-rich or poor-you are alike welcome. We only ask that you be neatly clothed—which is in the power of all—and that you would behave reverently in the Temple of the Lord.

And now will you come? You have no excuse. If you stay away-except for sickness or unavoidable duties-it will be because you do not want to come. If after this you leave your pastor, to whom you look in times of need and affliction, to preach to bare walls and empty seats, you will not only throw a chill over his heart and hopes, but insure the failure of the policy we this day inaugurate. You will thus compel the vestry again to rent the pews, and in so far close these doors to the poor. Again I say, come and welcome. If you have your mite, east it into the plate. I am peeuniarily interested in this, I admit. I have given up more than half of my salary, relying upon the Sunday offerings to make me good in part. But of this, I only say in one word: "Let every one do as he is disposed in his heart." Be the amount much or little, I shall be satisfied. Only come yourselves. Fill these seats. Show your pastor thus that you do care for him and his ministrations, and the money part of the affair must take care of itself. Bring your children with you, one and all. You promised when you had their baptized that they should "HEAR SERMONS." How can they if you keep them at home, or worse still, stay at home with them? Do as your fathers and mothers did in the old States. Bring your children to the House of God, and so will they be brought up in the nurture and admonition of the Lord. WILL YOU COME? I now ask you, one and all: Will you always come? Will you come at night as well as in the morning? This day make the resolve that you will, and you will find the truth of the old adage, "Where there's a will there's a way." Educate yourselves back again into the customs of your old homes. Let your Sundays be consecrated to God and His service, and your religion will last through the week and save you. Cheering will then be this our trial of the policy of free sears, and glorious beyond conception its results.

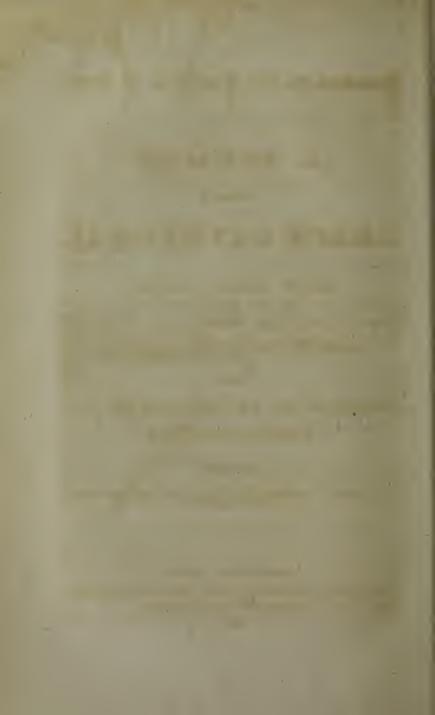
Finally, my brethren, give yourselves unto the Lord. The lessons of the season and times bid you prepare to meet your God. This year you may die. How soon you know not. Be then always ready. The Bridegroom may come at the midnight hour. Have your lamps trimmed and burning, and you shall go with him to the marriage supper of the Lamb in

Heaven.

# Pessons of the Paith in Europe,

BY THE

BISHOP OF CALIFORNIA.



24.842

## Lessons of the Kaith in Europe.

### A SERMON

DELIVERED IN

### GRACE CATHEDRAL.

SAN FRANCISCO,

ON THE

TWENTY-FIFTH SUNDAY AFTER TRINITY, NOVEMBER 26, 1865,

BY

THE RIGHT REV. WM. INGRAHAM KIP, D. D. BISHOP OF CALIFORNIA.

PUBLISHED BY REQUEST OF THE CLERGY AND CONGREGATION OF GRACE CATHEDRAL.

SAN FRANCISCO:

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1865.

The following Sermon was delivered by the Author, on the first Sunday morning after his return to the diocese; the greater part of his time of absence having been passed in Europe. It is now published in compliance with the request of those who were present.



#### SERMON.

GENERAL EPISTLE OF St. Jude, v. III:—" Earnestly contend for the faith which was once delivered to the Saints."

I AM happy, my Brethren, to meet you once more. To find myself again in this chancel where I have so often broken to you the bread of life—to see around me so many of the same familiar faces as of old—to be once more in this house of God, and mingle our prayers and offer up our praises together in the sublime anthems of the Church—causes the year which has passed to melt away into the dim distance, and the time which has elapsed since last I stood in this place seems like a dream. I would record, then, my gratitude to the kind Providence which has brought this result to pass—which has carried us safely over the trackless oceans and through the many dangers of the land, and at last brought us again "in safety to the haven where we would be," the domestic circle still unbroken, to be welcomed by the same familiar greetings as of old.

And you too, my brethren, how little change has there been among you, considering that we live in so changing a world! Some indeed, from among you, have gone down the sides of the Dark Valley, but, compared with the numbers who throng this sanctuary, how few have been stricken by the hand of the Destroyer! how few have been forced to mourn for those

whom they shall see no more, till the broken families of this earth unite again before the throne of God!•

And yet, since last I met you here, the seasons have run their round. The months of Winter have rolled by, and Spring has passed away, and Summer gone by in its pomp, and Autumn poured forth its golden treasures at your feet; and your eyes have marked them all, and still you are here. But with how many elsewhere did the changing seasons sow the seeds of death, and Spring come but to scatter its flowers about their biers, and the sun of Summer shed its beams but to ripen them on their graves! The crowded tide of human life flows onthe places which once knew them soon forget their presenceothers occupy their seats in the sanctuary-new circles gather around the domestic hearth where once they were-and in a few short years all things are as if the lamented and the lost had never been. Such is life—the progress and the end of this visible life around us. How great therefore-I repeat it-is the mercy to those who remain—that in this fleeting, dying world, they have been permitted to assemble once more, this day, in the temple of Him who is the God both of the dead and of the living!

With what message, then, shall I address you on this occasion? What lesson can I bear, gathered from a sight of other lands, and the study of man under other aspects? Is there anything which can guide you while "sounding on your dim and perilous way,"—any truth which will aid you in the dark struggle in which we are all called to engage with the passions of our hearts and the many forms of evil around us in an unholy world? Is there any principle which can be gathered up from the view and set before you, an adherence to which will give efficacy to your labors in the cause of fallen humanity? There is none which presses more upon my own mind than the ex-

<sup>\*</sup>Among the departed of the past year, we may record the names of the venerable widow of the Rev. Dr. Hatch, and Charles F. Lott, Esq., who will long be remembered as one of the most liberal supporters of the Church.

hortation of the text: "Earnestly contend for the faith which was once delivered to the saints." We are apt, indeed, to place too light a value upon the purity of the faith, for we appreciate not the evils which result from its want, until we mingle with those who have for generations been deprived of it, and then only we begin to estimate aright the blessing which it is to us.

What is it, I would ask then, which constitutes the difference between nations—which exalts one in the scale of moral and intellectual life and depresses another into impotency and contempt? I answer—mainly, its form of faith. In comparison with the effect produced by this, political wisdom is powerless, and the strong hand of military force of no avail. These may extend its boundaries and give an artificial strength to the body, but the very life-blood which is to animate it—the spring of all that is efficient and lasting—must be its religious faith. By this, it is ultimately to stand or fall. On this it is to build up its hopes of greatness, and in accordance with this we are to look for the pure virtues of the patriot or expect to find it only a prey to the selfish designs of the demagogue, seeking his own advancement, and pandering to the passions of a populace with whom there can be no appeal to anything noble or lofty.

For example: look over Europe and you will find the moral tone of each nation to be exactly proportioned to the purity of its faith. Less than three centuries ago, England and Spain stood on equal grounds. She who now sits proudly as an ocean queen, and proclaims that

"Her foot is on the mountain wave— Her home is on the deep"—

then trembled before the armada of Spain. Now, how entirely is everything changed! And yet, what has produced it but the difference of their faith? I see no causes, indeed, but those resulting from the Reformation, which have given England the proud pre-eminence over her ancient rival. The Spanish character, in the olden time, was as energetic, as noble, as chivalrous as the Anglo-Saxon. But she rejected the truth,

when the truth would have made her free. She elung to the accumulated errors which for centuries had been gradually darkening the brightness of her faith, and chose to draw her moral existence from a fountain where all was turbid and impure. And now that faith has withered her best energies—paralized her strength—and drawn her down gradually to the depth of her present degradation. I give this merely as an illustration of the fact, that the moral tone of a nation depends upon the purity of its faith; in other words, that its character in religion and morals will be but a development of its particular scheme of Christianity, whatever that may be.

And this we might show to be the reason why Italy, with all the lofty associations of the past, and the forms of imperishable beauty which still remain to elevate and refine, has, nevertheless, sunk to the lowest depth of moral ruin: and why Germany, with her profound learning and acuteness of reasoning, now exhibits to the world only a scotling, earping spirit, which utterly unfits her for achieving anything for the moral welfare of man.

The reason, therefore, why our own land, and that from which our Church is derived, stand pre-eminent in all that can give dignity and lustre to the human character—the reason why intelligence and freedom of thought are so generally diffused among our people is, because we bow to the dictates of a faith, whose object is to elevate and ennoble our nature. The more, therefore, that we study the world at large we shall feel the obligation resting on us "earnestly to contend for the faith."

But "the faith,"—what is it, and by whom is it possessed in its purity? To the Apostle, this word opened visions of the past, stretching back through every age of his nation's history. Whence had he derived that doctrine he was to preach, alike to the Jew and the barbarian—those awful verities which were to sweep away the idolatry of the savage and overthrow the proud philosophy of ancient Greece? He could trace them

down through the long distance of two thousand years. beheld them when they were announced to Abraham, in the patriarchal age, dwelling beneath his tent on the plains of Mamre, and "a preacher of rightcousness," asserting among the heathen tribes which surrounded him, the great truth of the Unity of God. He saw the fuller development of this faith in the Jewish theocracy, when that nation was made its guardian, and prophets and righteous men arose to reiterate its claims and keep them alive in the hearts of his countrymen. Then came a day of nobler expansion and brighter glory, when our Master appeared as the First Herald of His own Gospel, and every type and promise found its fulfillment-a day when a flood of light was poured back upon the many rites of Judaism, investing them with new meaning, and when the chosen diseiples went forth, bringing good tidings to the captive children of this earth and preaching freedom to the prisoners of sin in every land. Kings and prophets and holy secrs had been the ministers of this faith—they had sealed its promises with their blood, and now the Apostle felt that he lived in the full enjoyment of its meridian glory.

It was this sacred deposit then which he had inherited,—this collection of solemn truths of which he was the herald,—that he would have his converts guard with holy earnestness. And we find afterwards, in the case of another Apostle, when he came to die, as the days which had passed swept back over his mind and the troubled years of life were gathered up in one view, he rejoieed in the thought, that he had "fought the good fight and kept the faith."

But how do we know that we possess this treasure in its early purity? We might prove this point on the ground taken by the Apostle and from a comparison of the faith as it now is, with that which is described as existing among those who first received it, show its identity. 'It is indeed that which was "once delivered to the saints." But at present I would place it on a different footing, and endeavor to sustain this point from

a view of the world at large. It is evidently the object of religion, not only to prepare us for the next world, but while doing so, to confer happiness also upon this present life. - to elevate our nature to the highest state of moral purity and to satisfy all the doubts and longings of the soul which perplex us here. That faith then which does this most truly,—which best answers this end,—we should naturally suppose to be the true faith. Leaving then the distinctions of theology, let us examine our Church by this test and see how it can abide the trial. It is an argument which in this country we cannot see fully carried out. The community is so divided among different denominations, that there is no opportunity for any one of them to develop its distinctive character by showing its influence on society at large. We cannot draw the line and show definitely the conservative influence of the Church as contrasted with the radicalism of the sects around. We must look therefore to other lands.

Let us try then the two extremes, as exhibited in Europe. What is the moral influence of the Church of Rome on those who give themselves up to its sway? No one, my Brethren, who sympathizes with the true interests of humanity, but must feel that it is most disastrous. The more thorough its sway, the darker the cloud which gathers over its members. Rite has floated down upon rite, and ceremony been added to ceremony, until its services address the imagination more than the heart.

Even in the most solemn season of our Ecclesiastical year—the days of Holy Week,—what is there to minister to devotion? Day after day the scenes of our Lord's Passion are made the vehicles of theatrical show, where the object seems to be, not to touch the heart, but to produce a scenic effect. And when in St. Peter's, thousands have crowded to witness the ceremony, where the Pope, in imitation of our Lord, washes the feet of twelve pilgrims or waits on them at table, who but must feel, that it is a miserable traversty of the scene which closed the Last Supper in Jerusalem and is only "the pride which apes humility!"

But often the services of the Church have not so Christian an origin, and the old Mythology reappears baptised with new names and sacred titles. "The Roman has become the Pagan's heir," and while I can pay my tribute to the many Catholic principles that fallen Church has still retained, I cannot but feel, that hers was a "cup of enchantment" which once "made drunken the nations," but offers little balm for their spiritual wounds. We pass through the land where it reigns most supreme, and ignorance, wretchedness and vice meet us at every step. There is a glory in the sky and a splendor on the earth —everywhere the footsteps of beauty—the forms of grace which antique art has bequeathed, surrounded by the present loveliness of nature—yet all are darkened by misery and sin.

"Every prospect pleases, And only man is vile."

It seems as if a perverted ingenuity had been exercised to cast a shadow on the lovely seene, and where God has poured out His richest gifts, to prevent them from ministering to the happiness of His ereatures. The most wretehed population in Europe is that of Italy, and no where does this wretehedness so much abound as within the very walls of the Eternal City. The Church meets you on every side with its gorgeous services, but you ask-Where, oh where is the simplicity of the Gospel of Christ? And now, even in this, the seat of its power, the Church of Rome is fast losing its hold upon the hearts of its members, infidelity has replaced the reign of superstition, and their outward obedience is enforced only by the bayonets of a foreign power. Forgetting that its kingdom was to be one not of this world, it has elung to the dream of temporal rule, until at the present time the continued residence of its Pontiff in Rome itself depends entirely upon the will of the Emperor of France. His favor withdrawn, the whole fabric would crumble at once and vanish away before the rising of its indignant, priest-ridden people. Can this then be the true faith? You will anticipate me in the conclusion, that if a tree be known by its fruit, it is not.

We pass on then to the other extreme. It was in Germany that the Reformation began its work and there it was most thorough in its results. Not only was every vestige of Romanism eradicated, but the Church itself was swept away. The human mind was released from every shaekle, and that freedom was used to the utmost. It seemed to be the delight of all, to reject the hoarded experience of the past and to mark out new and untrodden paths. In the field of theology they chose to stand, as we may imagine the first man to have done in the natural world—without a monument or a landmark to guide him—without even a grave to show that others had lived there before him.

Three centuries have passed away and the experiment has now been fully tried. And what is the result? Why, the human mind in that land has but repeated the history of old Philosophy—an uneeasing struggle, yet without the slightest progress. Every great question in religion and morals, though debated fiereely year after year, is as unsettled as it was a eentury ago. The hearts of men are still as eraving and as anxious as of old, erving out in their spiritual strivings, Who can show us any good? or else abandoning the effort in despair and settling down into cheerless seepticism. Germany has become the very source and fountain of all that infidel literature which elaiming to be "liberal ehristianity," is striking a death blow at those primary truths which ages have venerated and which form the very foundation of our faith. There is indeed a National Church, yet who that has at any time attended its services, can believe that it has any hold upon the affections of the people, or that it is training them up in devotion and holiness! How can it be the ease, when they meet only to listen to the words of man and the briefly uttered prayer seems intended only as a preface to the sermon!

And so it is even in Geneva, where Calvin trained a generation, and for twenty-seven years ruled with an iron despotism compared with which the Papal tyranny they had thrown off was light. For more than a quarter of a century he had the entire moulding of a whole people, not only in their theology, but in their social life and even in their amusements.\* And what with them has been the result? Why, succeeding gen erations renounced every great doctrine which he taught. As a few months since I stood within the church in which he so long ministered, I could not but remember, that only a short distance from it was the square in which the stern Reformer had Servetius burned at the stake, for disbelieving in the Divinity of our Lord, and yet, there, from his own pulpit, for more than a century, scarcely anything had been heard but the chilling doctrines of Socinianism. The creed of Calvin is as much disowned as is that of the Church of Rome, which it displaced. An utter blight has passed over the religion of that land and another example has been given to prove the evil of abandoning the old paths.

And we may see this history repeated in our own New England, where the object seems to have been, to tread in the steps of Germany. A century ago, and the stern theology of the Puritans was dominant in that land, but step by step it has been abandoned—one doctrine after another has been given up—until every truth which was held "in our fathers' days, and in the old time before them," has begun to be regarded as a fable fit only for the childhood of the world.

And what have they substituted for those hallowed doctrines which cheered the early confessors in their agony and upheld martyrs at the stake? "They have taken away my Lord and I know not where they have laid Him."† They show Him not to us, as did Stephen, "standing at the right hand of God," but make Him a man like unto ourselves. Instead of the

<sup>\*</sup> The severe sumptuary laws enacted by Calvin, were rigidly enforced by the Consistory. They contained such enactments as the following: A dinner for ten persons was limited to five dishes; violations of the Sabbath were followed by a public admonition from the pulpit; adultery was punished with death; and the gamester was exposed in the pillory, with a pack of cards tied round his neck.

<sup>+</sup> S. John xx:13.

glorious truths which Apostles taught, and for which they and their successors died, they offer us the unintelligible mysticism of Emerson or the bolder infidelity of Parker. Looking then at this ultra-protestantism, whether at home or abroad, I need scarcely ask you, can this be "the faith once delivered to the Saints?"

Where then is the true medium—that form of faith which gives freedom to the human mind and yet furnishes it with sufficient guides to direct it in its wanderings? Where is that system, which by its purity and the moral elevation it imparts to those who yield to its influence, can commend itself to our reason as being "the faith once delivered to the saints?" You will again anticipate me in the decision, that this description is answered by our own venerable Church, so pure in doetrineso lofty in its services—so solemn in the training it gives to those who through its medium would prepare for Heaven. We look over Europe and the brightest spot on its moral and intellectual map is England. See her mighty Cathedrals from which, each morning and evening, for centuries, the Choral Service has gone up like sweet incense to the throne of God, -her Parish Churches pointing heavenward from every seeluded hamlet-her venerable eolleges, every stone of which is rich with traditions of the past-her twenty thousand elergy drawn from every rank of life, where the son of the peer and the son of the peasant stand side by side, thus binding together each class of society—her schools, her almshouses and hospitals all pervaded by the spirit of the Church—thus striving to earry her influence to the wandering and the lost in every part of her wide dominions.

Many years have passed, my brethren, since I first visited the land of our mother Church, yet I could not, this year, but be struck with its onward progress. Everywhere I saw going on the work of erecting new edifices, or restoring to their former beauty those on which Time had began to place its corroding hand. And look at the increasing missionary spirit

with which she is spreading out through the world—now consecrating additional bishops for New Zealand, now sending her bishop and clergy into the interior of Africa, that the first travellers who penetrate into that unknown land may bear the Gospel with them—and now one single member, whose name is mentioned with reverence wherever the English language is spoken,\* founding a diocese on our own Pacific coast. Avoiding alike the extremes of superstition and mere formality, the Church goes on year after year unchanged, holding forth ever the same truths which the Apostles proclaimed in the streets of Jerusalem, and which were borne with them when the first disciples "were scattered abroad and went everywhere preaching the word."

And so it is that we have received it from her, and to her we owe both the ministry which is exercised among us, and the faith which has made us free from the tyranny of Rome on the one hand and the dreariness of scepticism on the other. Can you wonder, then, that while, during the past year, I have studied other forms of faith, and mingled with those who had yielded themselves to other systems, every month has strengthened in my mind the conviction that, with the diffusion of these Catholic principles of which the Church is the repository, the best interests of our race are identified?

You see then, my brethren, "the vocation wherewith ye are called." Your duty is to "earnestly contend for the faith once delivered to the saints." A mighty struggle between contending principles is everywhere going on. Even when the surface is not agitated and no storm sweeps over the bosom of the deep, far down in the depths is the conflict felt, and everywhere is that great decision approaching, by which will be settled for weal or woe, the destiny of the human race. And on those who are now living in this new land, a peculiar responsibility is resting. We stand at the very source and fountain of influence. It rests with us to determine what shall be the

<sup>\*</sup> Miss Burdette Coutts.

character of those who shall come after us. Shall this land which in a few years will be rich with the garnered dust of kindred and friends, be the home of all that is pure and holy, or the very spot on which the enemies of the Lord shall marshall their forces to crush out the truth? Shall a holy influence now go forth through its length and breadth, so that long years hence the sound of prayer and the Evening Song of praise will ascend from many a happy fireside and many a temple of our God? Or, on some future day, shall the sun rise on a land rife with superstition, or else a prey to that fearful scepticism which alike perverts the happiness of domestic life and desecrates the public sanctuaries of our Lord? Shall the voice of the Divinity only be heard among us, as it was in Jerusalem of old, when it said: "Let us go hence?"

These are questions which this generation must determine. Their solution rests on the earnest, steadfast efforts of those who now possess the truth. A pleading voice from the future addresses itself to you—a voice from generations yet unborn—a voice from millions who are to come after us, and in a few short years be gathered on this coast. Remember, then, oh soldier of the Cross, whereunto you are vowed, and let not "the greed of gold" or the love of pleasure draw you aside from your lofty struggle. Let there be no Enchanted Ground on which you slumber. When once you have girded on your armor, lay it not aside until you do so to put on the white garments of the redeemed.

The time, indeed, in which we are to wage this warfare is short and soon will come the hour of discharge. At evening the Master will call the laborers and give them their wages. Then you will leave this Church which now is toiling through the wilderness, yet how glorious for you will be the change! Like Moses, when he went up to the top of Sinai, you will ascend the Mount of Elevation to enjoy the light of God's countenance and bask in the full glory of His presence. Standing on its Alpine heights, this sorrowful world will be left

behind, its clouds of care rolling at the base, while to you will be revealed the beauty of those attributes, which here human nature can but feebly comprehend.

But how shall the summons of that hour find you prepared? When your eyes are closing for the last time upon this world, will you feel that it has been made better by your existencethat those who come after you will rejoice that you have lived? This would be a consciousness, which, we believe, through all the years of eternity would elevate the redeemed spirit to a loftier height of gladness, and give a richer melody to its song of praise. Remember, then, while the days of this passing life are so rapidly going by, that you must leave the earth fragrant with your footsteps, or life, for you will have failed of its great end; for there is as much truth as beauty in that line of the poet-

"'Tis infamy to die and not be missed!"







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## SERMON

PREACHED IN SACRAMENTO, SEPTEMBER 12, 1861,

At the **funeral** of

## MRS. MARY H. BALL,

BY

REV. CHARLES H. LAWTON.

PREACHED AND PUBLISHED AT THE REQUEST OF HER HUSBAND AND OTHER FRIENDS.

SAN FRANCISCO:

WHITTON, WATERS & CO., PRINTERS AND PUBLISHERS. 1861.

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### SERMON.

JESUS SAID UNTO HER, I AM THE RESURRECTION, AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE.

JOHN XI: 25.

After reading the encouraging utterances of Jesus, no one can doubt the Saviour's design to comfort Martha by inspiring her faith and hope, and investing the doctrines of resurrection and immortality with an interest and freshness she had never before seen them wear.

- I. If it is not possible for us to know all the fullness of the Saviour's meaning, it is nevertheless our privilege to realize that the words of Christ in the text and its connections are glorious truths.
- 1. If Christ had not died for us even an earthly existence would not have been allowed us. Because he lives in heaven as our Redeemer, we live on earth as his redeemed. Though this is the lowest sense in which he is our "resurrection and life," yet because it is true that he has thus raised us up and given us life, gratitude should spring up as freely and constantly from our hearts as the water gushes from the never-failing fountain.
- 2. As Christ became our vicarious sacrifice for sin, thereby securing for our aid, all Christian ordinances and agencies, we in complying with the conditions he requires experience a spiritual crucifixion to sin, and by the power of his resurrection are raised to his life of holiness.

Every true Christian admits this to be true as rapidly as he understands it. Let the simple and pure life of our first parents in Edenbe eonsidered, and every individual truly changed from nature to

grace is ready to exclaim, Jesus has bought back for me at least some of that pure and happy life which dwelt in the early Paradise. We may dwell in Eden eursed instead of Eden blessed—on the mount of eursing instead of blessing—have many sorrows as we journey home, and yet shall joyously realize even now that "Jesus is the resurrection and the life."

The Seriptures abound with striking illustrations of this fact. Previous to our conversion, the Bible declares we were "no people," "aliens," "enemies," "strangers and foreigners," but now the Almighty affectionately exclaims, "They shall be my people and I will be their God." Once we were but "dry bones in the valley," but now an army possessing life and power. The heart unrenewed is a "desert wilderness and solitary;" now it is like the fruitful garden blooming with life and beauty. Without the experience of Christ's forgiving love we are "wild olive trees," with life and fruit unblest; but changed by grace we "are graffed in" and become genuino branches of the vine Christ Jesus, realizing with Paul that Christ is the mainspring of all our action, joy, and hope—"is our life."

3. While it is our duty to realize that without Christ's atonement we cannot have either temporal or spiritual life, it is also our duty to know that without Christ's resurrection and ascension, our bodies can have no resurrection, our souls no happy immortality; for the resurrection, ascension, and priestly rule of Jesus are the closing parts of the grand scheme of redemption, without which the whole could not be complete.

Jesus is the conqueror of Death and the giver of our immortality. "If Christ be not raised," exclaims the Apostle, "ye are yet in your sins." "Then they also which are fallen asleep in Christ are perished."

The doctrine of the resurrection is peculiar to the Christian system. Paul tells of "others" who sorrowed over their dead relatives without hope. At the grave or funeral pyre, even now, bereaved survivors may utter the sad wail, "Farewell! we meet no more!" Surely, then, he who at the grave comforts the mourner by saying, "Thy brother" or friend "shall rise again," while he utters a truth peculiar to Christianity, proclaims one also all glorious and divine.

In the natural world, we have no real parallel to this truth. Death

and resurrection, both in vegetable and animal life, is only partial and apparent. To revelation, then, we turn for evidence that shall fully assure us that our dead bodies shall live again. If revelation gave us no other evidence than the expression of the text, we might say it is enough, and look forward from the tomb to our own uprising in the resurrection. In harmony with the truth of the text, Paul exclaims, "Now is Christ risen from the dead and become the first-fruits of them that slept." It is said that the Apostle in this remark alludes to the Jewish custom of gathering from their fields one ripe sheaf in the beginning of harvest, which, while it called forth gratitude, was also regarded as a pledge that in due time the remainder of the harvest would all be gathered in. We have the fullest evidence that the body of Jesus did rise from the tomb of Joseph. Our second Adam, who came to redeem fallen humanity, did take our humanity from the dominions of death, and in due time, the great harvest, namely, all human bodies, shall rise again.

In accordance with all other systems of religion, one-half of mannamely, the body, is destined to perish forever. Even the heathen
have admitted the immortality of the soul, but none believe in the
resurrection and immortality of the body; but Christ has purchased
salvation for both body and soul. The Apostle Paul very clearly
teaches this when he says: "Ye are bought with a price; therefore
glorify God in your souls and bodies, which are the Lord's." Both
soul and body have been purchased, both are called upon to glorify
God; both, therefore, must exist in the world to come, and receive
their respective awards, which are the legitimate results of their labors on earth.

Because Christ did not regard death as the final destruction of the body, therefore, he terms it sleep. "Our friend Lazarus sleepeth," said he, when Lazarus was really dead. His disciples soon learned to regard it in the same light, and speak of it in the same manner. Hence, Luke tells us that after Stephen had offered his prayer for his persecutors, he "fell asleep." We do not understand that the Evangelist designed us to believe that the soul of Stephen fell asleep; for just before his death, his spirit-eye beheld "heaven opened, and Jesus standing at the right hand of God," ready to welcome home the faithful protomartyr. Then his body fell asleep, and shall doubtless slumber

on till the morning of the resurrection. The sleeping of friends causes us no sorrow, for we know that they will soon awake, refreshed by their slumber. A father returns to his home after an absence of several days. It is late at night and his little ones are all asleep. He would love to receive a warm greeting and welcome from each one, but he will not disturb them now, for he knows that in a few hours their slumbers will cease, and their greetings come to him with all the freshness of morning. Meanwhile, he lays aside his own robes and lies down to sleep. How many we have loved on earth are now resting in their long last sleep! Let us prepare to lie down beside them, trusting in Christ, that when that better, brighter morning comes, than ever earth has seen, we shall each arise in the likeness of Jesus.

While we may derive benefit by contemplating the meekness and humility of Jesus, by regarding him in his infaney as the "babe of Bethlehem;" in later years, as the "man of sorrows, and acquainted with grief," it is also our blessed privilege to adore him as our alleonquering Messiah, who, returning from the conflict with sin and death, "has ascended up on high, leading captivity captive," and is now ready to "give gifts unto men." Paul declares that Christ "must reign" in his mediatorial kingdom, "until he hath put all enemies under his feet." That none might mistake the character of the enemies to be destroyed, the Apostle adds, "And the last enemy that shall be destroyed is death."

4. It is also our privilege to know that our bodies shall not only be raised from the dead, but if true Christians in this world, shall then be gloriously changed. Great is the change which the soul experiences in its regeneration. How glorious the change when "death shall be swallowed up in victory," and "these vile bodies shall be fashioned like unto Christ's glorious body!" How many bereaved ones have experienced a moment's soothing to see how much more natural and calm is the face of a friend, though blanched in death, than when all distorted by bodily pain. And yet, we haste to lay the pale, cold form out of our sight. In the resurrection, immortal loveliness shall spring up from the waste of death. The gardener easts into the earth the seed which is neither beautiful in form or color. Soon, it becomes a flourishing plant, and we admire the beauty and

fragrance of its flower. From the loathsome worm that crawls the earth we turn away with feelings of disgust, and yet, after a certain process of change, the same once unsightly creature comes forth with beautifully variegated wings, to skim the air and flutter from flower to flower. Paul declares that in the resurrection our bodies shall be incorruptible, glorious, powerful and spiritual. Glimpses of future glory were dimly seen by mortals when Moses descended from Sinai; when Elijah rose in the chariot of fire; when the three disciples were ravished by the uncarthly splendor of the Redeemer on the Mount of Transfiguration, when John in lonely exile beheld the form and heard the voice of his Divine Master; and yet that same "beloved disciple" exclaimed afterwards, "it doth not yet appear what we shall be, but we know that when Ho (Christ) shall appear, we shall be like him, for we shall see Him as He is."

#### II. What should be the results of our knowing these truths?

1. Our hope should become stronger. Like Martha, we are prone to look regretfully on the past, As Jesus came to comfort her, sho exclaimed most sadly: "Lord, if thou hadst been here, my brother had not died." In our afflictions, we often look reproachfully on the past, and declare that if such a friend had been with us, if different means had been used, if another course had been taken, present losses and calamities had not occurred. This is particularly the ease when friends die. Jesus bids us look forward and not backward. To Martha, he said, "Thy brother shall rise again." Certainly, the Saviour designed Martha to understand that Lazarus should be as completely her brother when he should arise again as he was before he died. Lazarus had loved his sisters before his death, he should love them no less afterwards. Paul did not wish the disciples to sorrow concerning those who are asleep, as others did who had no hope of heavenly meeting. According, then, to the teaching of our holy Christianity, we may expect in the distant future to meet our friends who diod in Jesus. Aye; and as we bid adieu to our outward selves, we may look forward to a better re-union in the resurrection. I more than admire that sweet effusion of Mrs. Sigourney's, in which

the soul bids farewell to the body, and contemplates a glorious greeting hereafter. Let me introduce a portion of this farewell:

Companion dear, the hour draws nigh The sentence speeds—to die, to die. So long in mystie union held, So long by strong embrace compell'd, How cant thou bear the dread decree That strikes thy trembling nerves from me.

To Him who on this mortal shore The same encircling vestment wore; To Him I look, to Him I bend, To Him thy shuddering form commend.

If I have ever caused thee pain,
The throbbing breast or burning brain;
With cares and vigils turned thee pale,
Or scorned thee when thy strength did fail,
Forgive, forgive, thy task doth cease;
Friend, lover, let us part in peace.

Yet we shall meet. To soothe thy pain, Remember, we shall meet again. Quell with this hope the victor's sting, And wear it as a signet ring. When the dire worm shall pierce thy breast, And naught but ashes mark thy rest: When stars shall fail, and skies grow dark, And proud suns quench their glow worm spark-Keep thou this hope to light thy gloom, Till the last trumpet rend the tomb: Then shalt thou glorious rise, and fair, Nor spot, nor stain, nor wrinkle bear; And I, with hovering wing elate, The bursting of thy bonds shall wait: And breathe the welcome of the sky. No more to part, no more to die, Co-heir of immortality.

2. Our faith in Christ should bring the resurrection nearer to our thoughts, nearer to the warm affections of our hearts. Like Martha, we are disposed to think of it as something so distant that it gives us but little comfort. Perhaps, amid the vain philosophies of earth; amid numerous declarations that the resurrection can never possibly take place, we ourselves are in jeopardy and doubt. A gloom fills our souls, as sad as that which preyed on Martha. If our doubts are greater, our gloom may be deeper and darker. We enter the ceme-

tery and visit the graves of friends, or in the twilight hour we think of loved ones long since slumbering in different parts of the world. Our thoughts glide down to our own graves, and we become faint and oppressed with the awful stillness of the tomb. Years roll on, and no answer comes to our tremulous inquiry concerning friends departed. Morning comes each day to earth, and bird and beast, and man, greet it with notes of gladness; but we are ready to deelare that no morning comes to break the night of death; no forms of life spring up from its mouldy bed; no voice of eheer tells us that its shadows are past. Hush! sad despairing one! There is a voice which comes down to us from the very dawn of the Christian morning. Hear it, as even now, in sweeter tones than angels sing, it breaks on the ears of the dying and the dead. " I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And let us realize, as did Martha, that He is our best friend who makes this announcement; and yet, should we believe as truly as did she, that he is "Christ, the Son of God," who, to complete the great work of human redemption and elevate the soul and body of every true believer to his own immortal joy in the Paradise of God, has "all power in heaven and earth."

3. Our hope and faith should lead to a constant purifying of our lives, in view of the coming change. The Apostle John exclaims, "Whose hath this hope purifies himself, even as He (Christ) is pure." Jesus expected Martha, Mary, Lazarus and his disciples, to have stronger faith and purer lives after the resurrection of Lazarus, than before. As we expect our bodies to rise in the likeness of Jesus' glorified humanity, our spirits should live in His image while on earth. Let us never forget that it is here we must become "meet" for "the inheritance of the saints in light." Every adult saved in heaven, on earth "washed their robes and made them white in the blood of the Lamb."

### MEMOIR.

MARY HOUGLAND, daughter of John and Mary R. Hougland, was born in Barlow, Washington county, Ohio, April 12, 1828. Her oldest sister and herself were among the earliest acquaintances and schoolmates of my childhood years. Her parents had long been members of the Methodist Episcopal Church. Her father's and grandfather's house were from the earliest of settlements in Ohio the welcome home and preaching places of faithful Ministers who labored in the wilderness. From her infancy she heard the voice of prayer in her father's family.

In the winter of 1838-9, a precious revival of religion prevailed in our neighborhood. With a large number of young persons, including him who addresses you to-day, Mary gave her young heart to the Saviour. And here, let me express a tribute of gratitude to the faithful female teacher of our district school, who so earnestly prayed and labored for the conversion of all her scholars. Once, in the midst of school duties, she paused and called the attention of us all to the importance of our becoming Christians then. The solemn and yet affectionate warning she then gave, I never expect to forget.

Mary's early religious career was such as to render it a great blessing to herself and friends. Sabbath after Sabbath, for years, I heard her voice in the class-room, as her youthful form would stand up for Jesus there.

Last evening her husband placed in my hands a brief record of her religious experience, written by herself, which, while it is without date, was evidently written in her early religious life. Let me extract a few sentences. She says: "In one hour I go to elass-meeting. I feel it a heavy cross to speak; I feel as if I was too wicked, too unworthy, to say a word. I also fear the people. O, God, take away a man-fearing spirit, and help me to cast all my care on thee, from whom all my help must come. Go with me there; be with me, and make the cross easy; for if Thou art with me to own and to bless, I shall not fear man, but seek only to please Thee, who art always so mindful of me."

On the 16th of September, 1851, Mary was happily married to her now bereaved husband, Mr. Thomas D. Ball. She was a devoted and affectionate wife. Her husband, in a letter to me last Spring, said: "We have removed from place to place, as Methodist Ministers do." Their home before, and for a short time after marriage, was in Cabell county, Virginia. They afterwards lived in Chilicothe, Ohio; Springfield, Illinois; in Iowa, from whence they finally removed to Solano county, California.

During the winter of 1857-8, a glorious revival of religion prevailed in Springfield. Here, her spirit entered into such communion with God, and received such a baptism of Divine grace, that ever after she rose above the doubts and fears of former years. Here, also, while waiting continuously by the bedside of an afflicted widow, she was desired by the dying woman to adopt her only child, and ever after regarded little Edward as her own child.

In the winter of 1858-\$\mathbb{C}\$, a severe cold resulted in the inflammation of the lungs. In feeble health, her husband came to California in the Spring of 1858, and rapidly improved by the change. She came out in the following Spring, and great hopes were entertained, during the Summer, of her final recovery to health. Alas! how changeful and uncertain are all earthly prospects. While teaching school, during the following Winter, she again eaught cold and grew worse. Weeks and months glided on, and she calmly contemplated her final change. She would have conversed freely and frequently about the end, but she saw that loved ones could not dwell on the theme. She, however, did say, that were it not for little Eddy, she could gladly go to her heavenly rest. When her husband's brother proposed to take the little boy to his home in Ohio, and take care of him there, a smile of gladness beamed on her countenance, and she was content.

Three weeks before her death she expressed a wish to visit a family of friends and relatives in this city. That she might enjoy the best of medical attendance, her husband at once brought her here. She desired immediately to know the doctor's opinion of her condition. While he hesitated to give it, she urged to know it, saying that she was not afraid of the worst. When the physician finally assured her she could not live, she, of all others in the room, was most ealm and peaceful, saying how awful it would be now, if I had neglected to prepare for this hour.

At her request, Rev. J. D. Blain ealled several times and offered prayers for her. Rev. J. C. Simmons, also, of the M. E. C. South, kindly and frequently engaged in religious exercises in her room.

During her life, Mrs. Ball often spent days and weeks by the bedside of the sick and dying. Sometimes she would say to her husband, "Will I be thus taken care of?" Though she fell among comparative strangers, all that the skillful hands of kindness could do for her, was most cheerfully performed. Once, her husband was regretting that her mother and sisters could not be with her. She gently replied that she did not know of anything more that could be done than was constantly being administered by the kind friends around her. She added, "Yau know that father always remembers us every morning and evening at the family altar." Such, however, was her gratitude for the kindness she received, that she said, " If it were the will of the Lord, I would like to recover, and live in this city, that I might, in time of need, return these favors to these friends, as well as to enjoy the privilege of attending the house of the Lord in this place."

When near her end, she called the little orphan boy to her bed, and with many other kind words, said: "You have already one mother in heaven, and soon you will have another there. Be a good boy, and remember that your mothers will watch over you."

During the last three days of life, she was paralyzed and unconseious, till a short time before she died. Then one eye manifested a recognition of what was passing around her. As the little boy approached the bed, a tear of affection rolled down her cheek. Other signals, indicating with most unmistakable evidence that all was well, were given by her, and then, on the 18th of February, 1861, her spirit entered its heavenly inheritance, and on the 19th her body was laid to rest in the New Helvetia Cemetery of your city.

Standing as I do this day, in full view of the past, I feel that I am a mourner among mourners. Well do I recollect, when with the deceased, and many other young persons, I stood before the Minister of Christ and was received into full connection in the Church of God. That Minister, Rev. Martin Wolf, has long since gone to his reward. The circle that gathered around him is broken now. May God grant that we all meet again in the Church above.

May God's blessing rest on the bereaved husband, parents, brothers and sisters, adopted orphan, and beloved friends everywhere; and bring them finally, with us all, to meet in His Heavenly Kingdom. Amen!

## RELIGION OF LOYALTY:

### DOCTRINAL SERMON,

PREACHED IN THE

First Congregational Church, Oakland,

APRIL 23d, 1865.

BY GEORGE MOOAR.

PUBLISHED BY REQUEST.

SAN FRANCISCO:
PRINTED BY TOWNE AND BACON.
1865.





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PREACHED IN THE

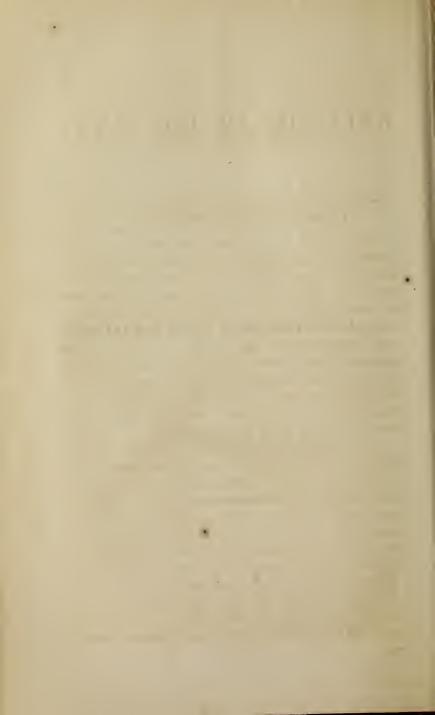
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### SERMON.

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.—Isaiah xxvi: 9, l. c.

CERTAINLY God's judgments have been in our land. Certainly the inhabitants of this country have had the chance to learn the great principles which lie at the root of all righteousness. Often during the four years of these judgments, it has seemed to me that a most instructive volume might be written with some such title as The Religion of Loyalty. It should be the purpose of such a volume to gather up the illustrations which the Rebellion has supplied, of the truth and force of Biblical doctrine. And if it will not seem presumptuous in me, I will undertake to suggest some of the themes this book might more fully discuss.

1. The scencs through which we have been passing teach us the *importance of correct doctrinal opinions*.

Among the most common remarks which you will hear concerning religious matters is this: "It is no matter what you believe. Your creed makes no difference with your life or your prospect of salvation." But the difference between such men as Webster and Calhoun was a difference of opinion, of belief almost solely. One was not any purer or safer man personally than the other. Indeed some might think that if either had the advantage in this respect, the Southern statesman had it. And what was the difference between

Jefferson Davis and Stephen A. Douglas? Both were ambitious; both were lovers of power and fitted to be leaders of the people. Doubtless there were great differences in natural disposition. But the point at which the two men separated was quite as much one of belief as of sympathy. They differed in their political creed. The one exalted the sovereignty of the State, and the other the sovereignty of the Nation. Did this difference between those men lead to no serious consequences? Why, the Rebellion, with all its enormity, has grown in great part out of that disagreement in respect to the theory of our Government. For thirty years the one creed had been industriously preached on platform and in pulpit in one section, and the other creed in the other section. This political opinion of State Rights poisoned the whole Southern mind and heart. We said: "Oh, it is only a difference of opinion." But it was an entering wedge, which well nigh split a nation asunder.

We may laugh at opinions, and make merriment of creeds and catechisms. But, "as a man thinketh in his heart, so is he." No personal sincerity or correctness of general behavior can prevent the injurious influence of his opinions, if those opinions are wrong. If these opinions do not seem to affect him, they will affect his children. If they do not cause ruin in the first generation, they will in the second.

Doubtless thousands of men who have drawn the sword against this Government have been as sincere and conscientious as any thousand of our own soldiers. They have felt it sweet to die for country as well as we. They have shown their sincerity by sacrifices great as any that we have made. The very spies and assassins have professed to be doing their country service. But

we condemn them. History will condemn them to disgrace. At their doors will be laid the accusation of a great crime. And why? Because they were mistaken in opinion! Because they had adopted an incorrect theory of our institutions! Is it then of no importance what men believe? Does sincerity whiten the assassin's bloody hand? Does it prevent the flowing of a nation's blood and treasure? Rather we know that this fanatical sincerity has prolonged and aggravated the war.

Differences there may be in religion; differences as to mere dress, which will have little effect; because they do not pertain to the substance of the faith. But all differences of creed, which do run down into the substance of faith, however slight they may seem, are of the greatest moment, of gravest concern.

2. Among the most prominent lessons in doctrine, which these times of rebellion have taught us, is, that government is a great good.

The Bible has often told us indeed, that the ruler of a land is minister unto it for good. But liberty was the American idol. The people were irksome of restraint. We liked to do that which was good in our own eyes. We did not appreciate the value of civil authority. But we have been taught to think of government as a great comfort, a shelter, and a defense. It seems now like the rocky coast, with green grass and clumps of flowers in its clefts, which keeps back the angry waves. We have seen its strong arm uplifted, and we have rejoiced in that arm, as a little child in a moment of danger rejoices in the strength of his father.

Government is no longer, in our eyes, a convenient arrangement, a shrewd political contrivance; nor is it a kind of copartnership, into which men enter for a little while, which is to be dissolved as soon as a personal whim or interest may dictate. It is an ordinance of God, a venerable and blessed institution, with which it is a sacrilege to trifle, indispensable to personal comfort, to growth of country, to peace, to progress, to the security of all that men hold dearest on earth. Our fathers, brothers, sons, have laid down their lives by thousands—for what? To maintain the Government of the Union. They counted not their lives dear; we have not counted our taxes dear; nothing has been counted too dear to be given up to keep the Government unharmed. Then, surely, government—just, equal, and strong—is a great good.

But if human government be a great good, then God's government is good and blessed also. There are persons who profess to like to hear concerning the love of God, the fatherhood and motherhood of God, as they faucifully speak, but of his law and government they cannot bear to think. But the Government of God is the stability and security of the Universe. "The Lord reigneth," therefore "let the earth rejoice." He might live, but if He did not reign, the world would be an anarchy.

Because, after the assassins had done their work, and had left the noble President dead, the Government, nevertheless, in all its departments, remained; its authority could reach every part of the loyal land, and every soldier in the national army; therefore we were able to pursue our business, and to look forward to the future with hope. Even the national currency drooped, if at all, but for a moment. No panic ran like a wild fire through the States. The Government, that invisible, but strong and blessed thing, was still in Washington, and omnipresent also in America. Even the rebel camps felt its power. Its flags, floating though they

were at half-mast, were glad emblems still of national majesty.

The moral Government of God is, in like measure, a joy and pride. Because it is strong, the world is secure. Infinite goodness, unswerving justice — God himself reigns. Crime often rears its head; sin plots in the dark places of the heart; rebellion so wide and so defiant, seems ready to break all cords asunder. He that sitteth in the heavens shall laugh. For he hath set his king in Zion. He "hath prepared His throne in the heavens, and his kingdom ruleth over all."

3. The events of the past four years have taught us the reality of the divine providence and purposes.

It has been gratifying to notice how men have loved, in the shadow of these passing events, to detect the hand of God in our affairs. This has been true not of professedly religious men only, but of men who make no pretensions to personal piety. Their language has been surprisingly religious in its tone. When prosperity has come, they have felt like thanking God; when there have been reverses, they have even more noticeably said: It is God's hand; He has some great and good lessons for us to learn. What they have said, has been strangely true. The humiliating things have been put into our national experience just at the place and time in which they were wanted. If the war could have come to an end in one year, what a curse to us! if in two years, what would the land have gained! certain men had been permitted to win the victories for us, how would they have fastened on us the old bondage! And even now, it is a feeling universal, spontaneous, that this last and most sad event is from the hand of the same watchful and kind providence. you have read speeches and sermons, and talked with

men on the street, they all tell you God is in this matter. And would it not be a curse to think that all these things were happening, just as men throw dice, that there was no Hand of a personal God on the secret springs, ordering events, and bringing good out of evil? Hardly less disagreeable would be the supposition that all has come from the mere destiny of things—fate. We want to feel, and these years of war have taught us to feel, that it is the will of "Creation's Lord and friend" which is being fulfilled in these times.

Well, if the doctrine of Divine Providence has been thus commended to us in national affairs, let it be commended to us in all affairs. The same hand which leads our nation, leads all nations and all individuals, and all things work together for good to those who love him. How does this doctrine of Providence come with its comfort in many a home to-day, in which strange and dark things have happened! These strange and dark things, things not to be explained by any human wit, do not break the heart, because that heart takes to itself the great Christian doctrine that God does all things well: nothing is out of his inspection and sway. things as well as great, terrible things as well as beautiful, are embraced in his providence and obey his behests. Oh, well for us, if we can feel that we love Him and are adopted into the family of Him who watches the sparrow as it falls, numbers the hairs of the head, as well as rules in the movements of mighty armies!

But it deserves marked notice how in these times of war, loyal men have rejoiced in the doctrine of Divine Purposes. Not merely has it been a comfort to us to feel that God's hand was in charge of all our affairs, but we have been confident that our national future was sure by his eternal purpose. We were "elected" to be United

States. The great heart of the people has been buoyed up by the very general belief that God had "foreordained" that we should be one, and free. To use a current phrase, we have believed in a "manifest destiny" for our Republic. Physical geographers have shown us that this destiny was written for us in the line of our coasts, in the course of our rivers, in the mountain chains, which traverse our territory. We were never meant to be divided. Philosophers in history have traced out the same divine purpose in the country's annals. Where no such reasonings have been employed, yet somehow men have said over to themselves: We were not made to fall. No disaster, bad as that of Bull Run, or horrid as this at Ford's theater, could repress the national conviction that God had marked us out for deliverance. So certain have we been of this, that immediately on the news of such an event, we have set ourselves to studying how it was likely to subserve the plan of God concerning us.

The war could not have been waged except for this firm persuasion that it was purposed to end in victory. This has nerved the arm of the soldier; this has cheered him in toilsome marches; this has reconciled us all to "fighting it out on this line," because we have held a firm faith that this line was the one marked out from the foundation of the world. It is this conviction of a Divine purpose in our war which breathes in the second Inaugural of President Lincoln, and gave that document its place in the American heart. "The Almighty has his own purpose." That was the opening sentence of a paragraph, which read like words of inspiration, and which compelled the awe of men on both sides of the Atlantic.

Again and again men have spontaneously quoted

against our enemies the proverb: "Whom the gods destroy they first make mad." Steadily the faith grew that God meant they should fail, signally and terribly fail.

If we have found no objection to holding this faith in God's purposes with respect to the war, why should we find any to holding it with respect to all events? If it has cheered and spurred men to valorous deeds, why should it not spur the sinner to work out his own salvation with fear and trembling? If such a faith be nowise inconsistent with the firmest possible conviction of personal responsibility and obligation in national affairs, how should it be inconsistent with such responsibility and obligation any where or at any time? If the American mind believes in destiny and a divine purpose in the domain of politics, why should it not in the domain of religion? If Paul, and Augustine, and Calvin, and Edwards utter our belief respecting our national redemption, why not respecting our personal salvation?

4. The rebellion has made men learn the truth of the Scriptural doctrine of total depravity.

We have long since learned to say that such and such a man is disloyal, totally disloyal. We well understood what was meant by the phrase. The man might be a good father, and an honest man in many relations—nay, he might be a praying man; but he was totally disloyal to his country. There was not one sentiment of true affection for his Government; his sympathies were all against it. That gave him his character; that divided him from his fellow-citizens; it made a deep and black line between him and them. Taking this position, he became more and more like those with whom he associated. Some of them will be more mad and desperate

than he; they will not observe the proprieties so much; they will do fouler deeds than he. But then we know that these gentlemanly, and chivalrous, and high-bred rebels are just as totally disloyal as Wilkes Booth or any of his accomplices. They differ among themselves, and some of them are much more enjoyable than others; but they all are one in disaffection and alienation from their country. They are committed to one unholy cause.

But is not this precisely what is meant by the theological phrase of total depravity? It means, simply, total disloyalty. A man either is or is not loyal to his God—he either does or he does not choose to have God reign over him; if he does not choose, we say he is ungodly, and totally ungodly. We do not say, he is totally unamiable, or totally dishonest, or totally untruthful. He is not as bad as he could or may become; but godliness—a disposition to serve the Governor of the world—he does not possess—he does not possess it at all; and not to possess that, is indeed to be totally wrong. The main, central pillar of a holy character has fallen, and the house is a ruin.

With the first moment of secession, the sunny South became a foreign land. It still was sunny, and there were memorials of the old Union; but the atmosphere was oppressively vacant to the American heart. So with man's soul; it still gives traces of its Maker and Lord, but the supreme loyalty to God is strangely, unnaturally, and yet wholly absent.

5. We can not help, also, learning in these times the terribleness of sin. One great part of Biblical religion consists in setting forth the evil and bitter thing it is to sin against God. On a small scale, and in a single person, sins of all kinds seem to lose their enormity; but dur-

ing three years we have seen them on a large scale, and as they affect millions of people. If we suppose that the rebellion sprung from ambition and from the disposition to perpetuate human bondage, who can compute the ruin those sins have brought in their train? If, as is doubtless true, all that has happened can be traced in great measure to a few leading individuals—to their personal lust for power—how many murdered lives throw back upon those few a criminality such as must appall and overwhelm them with accusations? Sin appears in its full light to us only in its consequences.

It would have been a small thing for Kennedy to have started a fire here and there in the City of New York, if each building fired stood alone; but it was in his heart to lay the great city of a million of people in ashes. Arson, with such purposes, becomes a colossal erime. We mention the crime of treason in a single breath: but that erime, as it lay in the purpose, and went out into the deed of the rebel conspirators, meant the murder of at least a million American men, and the sorrow and anguish, and poverty, to a greater or less extent, of ten millions more. It meant wasted eities devastated towns, ruined industry. All this enormity of evil sprang out of a sinful heart. You may put that sinfulness into what hearts you please, and into as many as you please; but you cannot rise from this enormous spectacle of suffering without feeling that in a world such as this is, it is dangerous to trifle with sin-just as it is dangerous in a powder mill to strike as much as a spark of fire. That single spark may instantaneously destroy the labor and hopes of a life time.

It has often been to me a serious and solemn thought, as the months have more and more revealed the immensity of crime, to reflect that the authors of all this are

just such men as ourselves. We are apt to figure great criminals to be persons of peculiarly revolting history and personal appearance; but they are not always such. They have the same flesh and blood as ourselves; they have no worse natures than loyal men. Exactly such sins as we indulge have led them into the crime which now appalls us. At first thought we assume that at least Wilkes Booth and his accomplices are the worst persons, and the worst looking, that walk the earth. It will not be found so, very likely. Some leading men of the South may disavow them-may profess great horror of them, possibly; but if you were to converse with these assassins, it is not improbable they might even win your sympathies. It would be found that they were influenced by no worse feelings or motives than the men who profess to abhor them; nay, it might be found that they were ruled by the same sinful motives which actuate ourselves. Covetousness, or love of notoriety, or personal resentment may have prompted the deed. These motives look bad when we see them seeking the lives of men so eminent and so kindly as Abraham Lincoln and William H. Seward: but Oh! how many times have we given way to precisely these motives in our own life? In how many millions of our countrymen are the same sins working to will and to do? . So we come out on that exposition of the matter which our Lord gives: "He that hateth his brother is a murderer." He who does not love God with his whole heart, and his neighbor as himself, he is an assassin; that is to say, there is no knowing what a sinner may do-may be left to do. The most revolting crimes spring from nothing worse than sin. If covetousness was Judas' motive in betraying his Master, then that Master has been virtually betrayed many and many

a time. If covetousness, ambition, pride, and love of power were the moral causes of the rebellion, then, wherever these sins prevail, there is the motive power which may deluge the continent in blood.

6. We have learned also, amid these judgments, that retribution is both a necessity and a great good. Our humanitarian religions and the peaceful times have caused many people to have a great horror of punishment. They do not like to hear about it. They quarrel with any prospect of future penalty; but what were our national security if no retribution had been practiced, or were yet to be administered to high-handed offenders? Who of us does not rejoice that detectives, sharp and keen in scent, were on all the routes that led out of Washington, and that they scoured the country for the arrest of all who had part or complicity in the great crime of assassination? Is there a loyal man, or woman, or child, who does not pray that the highest penalty which an offender can pay, may be paid when those men shall be arrested? Has there not been a sense of justice gratified as we have seen the hot-beds of secession trampled into the dust beneath the iron feet of war? When we have looked on the skeletons of our brave fellows returning from the slow death of Southern prisons, have not our souls clamored for vengeance on their infamous keepers? Have we not felt glad, soberly and righteously, and yet almost exulttantly glad, as we have seen the fomenters of all this mischief reaping the whirlwind which they themselves had sown, falling into the pit which they had themselves digged? And if some of them shall haug on the gallows it will be considered by millions a matter of praise.

Now, if we have learned thus to see the necessity,

the justice, the benevolence, and even the joy, of retribution in national affairs, we must admit that it is possible to acquiesce in the retributions which are decreed in the Divine government against those who shall not comply with the proclaimed amnesty of the Governor and Saviour of the world? I have heard one of you say, you could stand by and see a certain man, once your friend, hung, because of his prominent agency in this rebellion. Doubtless there are friends and kindred who, if they could not, in the temper of the elder Brutus, stand by and see such a penalty inflicted upon those of their own flesh, would, nevertheless, admit that it were a just and fitting award. Do we not learn in the light of such feelings, in reference to national crime, the necessary place, and reason, and good, of those penalties which God inflicts upon all sinners who stand out against his supreme and blessed authority? The great loyal heart of the people believes the sentimentality, which would not punish with death the assassin and the perfidious traitor, to be sickly and dangerous. From all the four winds the popular breath is, "there must be retribution. Treason must be made odious." The nation must express by condign penalty its estimation of its own life. So God says of those who persist in rebellion against him. They have lifted up unholy hands against a blessed and perfect government; they have had no excuse for it; they have struck in the face of Love and Favor-verily they shall have their reward.

7. These years of war have taught us the folly and emptiness of mere secret religion. We have not been content with guessing at the loyalty of our fellow-citizens. In times like these the demand has been—show your colors; declare where you stand; take the oath; join some league; contribute to some loyal object;

show in some way, in a way which puts the matter beyond doubt, which side you are on. We have come to feel that what a man thinks and speaks about his country is not a private, it is a public concern. Do I ask my neighbor in regard to his feelings and views on the great question, he is not at liberty to tell me that it is an impertinent inquiry; it is eminently pertinent-for when such a question is at issue no man can decently pretend to be neutral. This lesson is one which Christ would have men learn in religion likewise. It is not a merely private affair whether I am Christian or not in my decisions and sympathies. If I love some private person, it is at my option, to a great extent, to keep the matter to myself. But our Lord is no private person; if a man loves Him it is public concern that he express his love, and let it be known widely as his influence may extend. Therefore it is that so much stress is laid, in the New Testament, on profession. Christ wants out and out, decided, open followers. In a cause so vitally important as his, our religion must be, not indeed ostentatious, but pronounced and clear; if it is not paraded in posters along the streets, it should be written in living epistles, known and read of all men.

8. The course of political events during this time of our nation's danger has illustrated the doctrine, that all genuine religion will be loyal to Christ. We have heard, even to sickness, men profess that they were loyal to the Government, but not to the existing administration. That sounds plausible; but we came to count all such professions suspicious. Let our conviction concerning this point be well pondered. Some of our fellow-citizens, who would not like to be called irreligious or ungodly, make a distinction between God's government and the administration of affairs in the name of our

Lord Jesus Christ - they are loyal to God, but not to his vice-royal Son. It is the claim of the New Testament, that all such loyalty is radically defective. God has set his King upon the holy Hill of Zion, and that King is Christ. "All authority is given unto me in heaven and in earth;" and to be disloyal to Him, is to be thoroughly ungodly--"He that hateth me hateth my Father also." We have learned to have a wholesome suspicion of the party which praised the Government and picked flaws in what they called "Lincoln's Government." Let us beware of that naturalistic religion, current in much of our literature, which exalts God and disowns Christ. We do not like this deception in politics, we should dislike it as much in religion. We have come to look upon it as a mere ruse to disguise real opposition there; is it anything else here? Does a man say, "Well, religion is a good thing; I love religion; but I do not like this and that policy which Christ pursues and insists upon. I see the importance of repentance and good works, but not of faith." We should have learned that this attitude towards Christ is exactly what has gained in politics the opprobrious name of "Copperhead." It is a want of cordial and unhesitating loyalty. To oppose the Government and to oppose the administration, in this case, is one and the same thing-for the Government is "upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

9. These events of war impress upon the public mind that leading evangelical truth, the necessity of Regeneration. A disloyal man does not become loyal without a thorough change of heart. Doubtless hundreds and thousands may take the oath of allegiance

under the immediate motive of personal interest, but we feel that we could not really trust one of them, unless his change came out of a truly penitent confession of his wrong. One might become innocuous, might say nothing, and do nothing to the prejudice of the Government; but nothing save a thorough conversion in convictions, and feelings, and sympathies, can make a real rebel into a real patriot. Whether such conversions will be many or few, does not appear. From all that appears, it does not seem that they are very numerous yet; but unless such changes do take place, nothing less than immigration of Union men and enfranchisement of the freedmen can make those broad States one in the national bonds. But it is obviously on the same grounds, only of course those grounds are deeper, that Christ says: "Except ye become converted, ye cannot enter the kingdom of heaven;" "Verily, verily, I say unto you, ye must be born again." Heaven cannot be heaven, if ungodly and godly are mixed in its inclosures. There is no doctrine which comes to us with so obvious a force as this of conversion. I have preached it here sometimes, and heard that men went away saying it was a hard doctrine. Surely it is the easiest of doctrines to believe. The necessity of a change of affections toward God in order to heavenly peace, is as clear as the sunlight.

10. Once more, the distinctively Christian doctrine of costly sacrifice for the redemption of men, has been commended to us in the midst of these judgments. From beginning to end, our national redemption has been advanced only at the price of blood. In thousands and thousands of cases this blood has been of the purest and most virtuous. We used to read occasionally an English memoir of some noble youth who perished in

the Crimca or among the Sepoys. It seemed odd to us to associate sacrifices so pure, offerings so blameless, with the altars of war. We held such lives to be rare in the ranks of soldiers; but they have not been rare in this struggle. The beauty of our Israel has been slain again and again on the high places, and amid the low and malarious swamps of our battle fields and trenches. What murderous assaults! It makes the blood curdle to see the poor fellows slaughtered in those awful fires—in the Seven Days, at Fredericksburg, at Fort Wagner, at Vicksburg, at Fort Hudson, in the battle-month of May, and at Petersburg. The tales told of Andersonville surpass not our belief, indeed, but our conception—"we have been bought with a price!"

But we little thought that when the price had nearly all been paid—in what has been softly called regular warfare-we little thought that they would wreak from us that charmed and precious life, which seemed to represent precisely what was best and most characteristic in our average American manhood. Many a Barabbas, many a shoddy contractor and army robber we might have released unto them; but we could not easily find another offering to their rage so hard, so crucl to give up, as Abraham Lincoln. The first shock stunned us, for it was sudden; but the more you look upon it, the more does the deed seem atrocious—the costlier does the victim appear. He was an American in every instinct. He was, in every fibre, of national lineage. All his education was of the most unmixed home manufacture. His dominant associations were with the yeomanry of his own land. He represented the hundreds, we might say the hundred thousands of American youth, who have struggled up from poverty and have acquired knowledge under difficulties. He had

cultivated familiar acquaintance with his fellow-citizens, and was cinincutly a man among mcn. He spoke to their understanding, and their good sense and best feelings. He was hedged about by no scholastic or professional ways. He had that homely, unaffected kindness, which knew not how to stilt its phrases, but spoke its sympathy with laconic simplicity to many a stricken widow, and many a wounded soldier. "Honest" was what the people called him, and honesty is the highest compliment that the common men of America can pay. His one fault in public affairs was said to be leniency, but it was leniency which sprung from no defective reprobation of crime, but from the native kindliness and toleration of his nature. A finer sense of justice never dwelt in a statesman's mind; a truer exponent of the American institutions never sat in the Presidential chair. You would not expect from a man of his broad humor and his somewhat rough companionship, temperance; but he was well nigh, I believe wholly, abstinent. You would fear that the sense of religion would be weak, but even a passing traveler, as Goldwin Smith, noticed it as a controlling element in his nature; and no one could read his letters and messages without feeling that that element seemed to flow from fuller and fuller fountains, as if the rock in which the fountains were had been eleft far down into its heart by the providence and grace of God! This man, just then in the hight of his esteem-when radical impatience had changed to praise, and the conservative fear had turned to love—just as the sounds of victory long wished for had come to his car-just after his own safe return from Richmond, the surrendered capitaljust at the hour when he was studying how his four years' kindness to come might complete what four years

of war had now fairly begun—this man, the typical wild flower of our eivilization, was deemed the last and erowning saerifice of our national redemption. No wonder strong men wept. And no wonder if now that he is offered, men think that offering is done, and the war is over; for surely our foes cannot take anything, and we have nothing to give, which is worthier.

How impressively this event suggests to us the great Gospel Sacrifice, I need only mention. It suggests it only, I know; but though a vastly lesser instance of sacrifice than the death of the Son of God, yet it is an instance in the same general line—a filling up, we may reverently say, of what was behind in the sufferings of Christ for the amelioration of men-making us, too, more and more to feel that, awful in some of its aspects as the Scripture Doctrine of Atonement is, it is not all foreign to our human history. Rather it runs through the web of human affairs, everywhere present with its threads of blood. Wilkes Booth, like Caiaphas of old, uttered prophecy to which he himself was judicially blind-"it is expedient for us that one man die for the people, that the whole nation perish not." Without some such costly shedding of blood, there seems to be no remission of sins for nations or for individuals; and however eastly all our offerings for country and for human deliverance may be, the Christian Doetrine ever glorifies itself in the face of our bleeding sympathiesbecause it teaches that God has laid the costliest sacrifice that can be laid upon any human altar. He "spared not his own Son, but delivered him up for us all." So it happens that whatever be the glories of sacrifice. which thrill us in these sublime moments of a nation's erisis, the old tale of our suffering Lord, which we heard in childhood at our mother's knee, loses none of its

interest in the comparison; rather it is just at these times that we are fitted to appreciate its worth.

I might show also again how the glow of loyalty with which these events of war have transfigured us is fitted to impart itself to our religion, making our eitizenship and service in the heavenly kingdom take on a similar ardor, devotion, generosity, joy, and triumph. Indeed, I count it one among the greatest gifts of the war that this word loyalty has got fairly at home in our American speech. We have now only to say to each other, be as loyal, as delicately, chivalrously loyal to Christ as you are to country. Transfer to Jesus, your King, those very sentiments and emotions which have thrilled you in these eventful years of national danger, and struggle, and triumph.

It were possible to illustrate likewise how eminently the Bible shows itself the book for war as for peace. Read at the eamp-fires, the hot blaze has brought out truths which could not be seen by the parlor lamp or in the gentle light of peaceful days at home. How have men read its hard passages as well as its loving ones, and felt that they also were fitted to this wicked world. Men who have caviled at the extermination of the Canaanite, have come to see in some measure why it needed to be. The very liberals in religion, who have been shocked at the imprecations contained in the Psalms, have been obliged to repeat the same language in order to express their own righteous indignation. Our own Starr King, who was so much inclined to tone down the Biblical threatenings by ealling them expressions of oriental passionateness, found it easy and natural to use those very expressions of wrath against the enemies of his country. For them, at least, he felt that no punishment could be too severe. And surely no

religion but the Biblical has had any pertinence or power in the scenes of bloodshed and arms. On the fields of blood and in the prisons of captivity, the Bible has shown itself the book of solid and precious comfort to the dying and suffering.

But it has been my aim not so much to gather the illustrations of what the war has given the people to learn of righteousness, as to throw out hints of how illustrations might be gathered. Sure I am that in the ways pointed out, and in other ways, we have been learning righteousness—we have been lifted up toward God—we have come to welcome and rejoice in his government, to feel satisfied in the terror of his retributions. Providence has seemed to draw close about our lives and our homes. The Biblical view of man's sinfulness, its deep seat and its power, have been made more evident. The one safety of the world as of the nation, has been seen to be in having a new heart, a right loyal spirit toward Christ our King. As country has grown richer and its future more secure, because of the blood that has been poured out in its defense, we have been led to think that that heavenly country must be rich and secure, for it has been purchased at the same kind and a greater degree of cost. Oh! that the Spirit of God, coming into every city, and town, and village in these States, would take of these things which Divine judgments have taught us, and double at once the righteous men in the land! God grant that we who profess to be righteous, may find that our righteousness is becoming purer and more perfect in quality. Then violence shall no more be heard in the land, wasting nor desolation within our borders. Our people, being all righteous, shall inherit the land forever. He who has been judging us shall give unto them that mourn,

beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that He may be glorified. Then shall they build the wastes, raise up the former desolations, repair the waste cities and the desolations of former years, which seem like the desolations of many generations.

# ORATION

DELIVERED IN THE

## CONGREGATIONAL CHURCH,

SACRAMENTO, CALIFORNIA,

JULY 4, 1857.

BY CHARLES EDWARD PICKETT.

My theme is of freedom and slavery—freedom for those who deserve to be free—slavery to those fit only for slaves.

Men are unequal and dissimilar; so made, like all else organic, by the natural laws producing and governing them, and wisely destined by these immutable laws ever to occupy different relations towards each other; for Nature abhors equality as she does a vacuum.

C. E. PICKETT.

Men love darkness rather than light, because their deeds are evil.

JESUS CHRIST.

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it, hath it not.

BISHOP TAYLOR.

### SAN FRANCISCO:

WHITTON, TOWNE & CO'S EXCELSIOR STEAM PRESSES,
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## ORATION.

TIME PASSES. Another annual return of the birth-day of the Anglo American Republic is at hand. For what purpose have we assembled?

On this commemorating occasion it has hitherto been the practice of orators to devote themselves in speaking of the heroic virtues and sublime patriotism—of the trials and sufferings of the fathers and founders of the confederacy—in giving a historical synopsis of our rise and progress as a people; and then soaring on the wings of exuberant pride and boastful fancy, to paint a grand and magnificent future for the great "Ocean bound Republic"—to which circumscribed realm, the idea has lately been started, of annexing all adjacent islands—the Hawaiian group included.

Patterning not often such useless stereotyped addresses, nor following the wake of any these dreaming sketchers of the future—permit me to talk of things as they are and will be, not as in hope and imagination we would have them.

Human nature is so fashioned as to resent the utterance of unpalatable truths, even where the listener is fully eonseious that none but facts are stated; much more offense then, may my discourse this day give rise to, when in addition to unpopular truth, comprehendible by most, a sense of duty impels me to express that, which few may now believe is truth at all. Much of that revolutionary sentiment to which this day I give expression, finds a warrant in the great State paper just read, as well as to be met with in other writings of its illustrious author. But let me not anticipate your judgments. When finished all which I have got to say, you may esteem my good outweighs the bad, and thus but little wrath be left to fall upon my head.

In this omni-reading and book-surfeited age, it would seem superfluous to tell anew of the "times which tried the souls of men." And I shall not thus occupy your attention. Let me however say to the student in history, that though he may read all the authors who ever wrote, during and since, about our revolutionary struggle, save one—and that one be the church anathematized resplendent genius—the noble minded, unselfish, humanitarian, statesman, philosopher, poet and man of science, who first used the memorable and oft-repeated quotation I have made—then is he comparatively ignorant of the most intensely interesting page in American history; since a perusal of the productions from the pen of him, who did as much, or rather more, for the great cause of freedom, than the sword of Washington—is indispensibly requisite to carry the mind back to that eventful period, and conjure up to his thinking faculties and heart's feelings, the very body and spirit of the age.

As in our wide-extended domain, there are found all descriptions of seenery, every character of soil, climate and productions, as well as specimens of the various races and mixtures of the human kind—so has our prolific land given birth to innumerable shades of opinions, and vast varieties of parties, faiths, creeds, philosophies, abstract theories and crude, ill-digested and erroneous ideas about forms of government and the rights of man.

To partially expose the fallacious promises and unsound arguments entertained by many with reference to these latter questions, is the task I have chosen to perform this day. It is peculiarly appropriate. I have only to regret my inability to handle it as its importance demands. What I shall now say, is but the advance of certain propositions, which at a future time, will, with a variety of cognate questions, be more fully clucidated.

Nations, like men on earth, are born—go through all the various stages of life, and then no more. This law is as immutable as the one

which decrees that man shall live and die. Each are short or longlived, according to the vital energy that's in them, their healthful development and conformity to the laws of nature.

Like the individual man, every new government or nationality, has to pass through its period of youthful follies and errors, and learn wisdom only by experience. Take for example our own country. It was birthed full formed, in an enlightened age, had the purest and wisest of preceptors, the most loving and solicitous god-fathers. taught us our duty, told us of the dangers and temptations that would beset our onward career, warned us of the difficulties that were to be encountered, and pointed out where such difficulties and dangers lay, and how to avoid them. They eited us to the pages of history, where for ourselves, we could read the fate of those which had existed before -how their sins and departure from the path of principle, had brought in time their inevitable trains of evil and affliction. this good advice avails us but little; we too in infancy must put our finger in the eandle, and in youth sow our wild oats, and derange the system by irregular habits, dissipation, debauch and extravagance. Let us beware though, lest we become afflieted in our spring time of life, with a lasting and ineurable chronic disease, which shall bring on premature old age and shorter existence.

This is eminently a fast era, and especially so with the American people. A utilitarian spirit, a gross materialism pervades all classes of our society. Progress, most speedy progress are we making in the acquisition of wealth, development of the resources of the country, and discoveries of new arts and inventions; but at the same time retrograded with like ratio in other more vital interests. From the lips of the vast mass of our population—the short-sighted, unthinking multitude, we constantly hear the boast about such accelerated physical advancement. These will exultantly tell that everything goes now-adays by steam and lightning-that the arts, sciences and manufactures are being more rapidly developed at this period than even before in the world's history. They will tell you of the astonishing growth of our Republic, in so short a time-of its expansiveness in territory and increase in population, wealth and luxury. But my friends, has it not occurred to you sometimes that we have travelled too fast in these things for our own good-that a certain mathematical proposition is applicable to this accelerated progressiveness, which would prove, that what we've made in time we've lost in weight. Not such weight as can be hefted in your money scales, nor measured and worked out by

dollars and cents, figures and statistics; but tested by the amount of virtue and correct principles in the land; and also that quantum of sound I hilosophy, which teaches a people how best to acquire happiness in this world, and attain fitness for enjoying a blissful future. It is some consolation however to know that this increased momentum will carry us all the sooner to the end of our reckless Jehu ride, when a crash up and overturning of our falsely-sustained society and erroneous form of government, which latter gives encouragement and impetus to this wholly absorbing, selfish pursuit of gain—will be the happy result.

A thirst for gold, the money-making mania of the day, and its accompanying luxurious and animal indulgence, is fast poisoning the life-blood of the Republic, as at present organized. Its early downfall, or rather change of system, it were wisdom to hasten. For all other distinctions in society being abolished, and there existing in man an innate and proper desire to rise superior to his fellows—he sees in the acquisition of riches, the only road to a higher and more influential position. And since with rare exceptions those who amass fortunes in our land, are of the most vulgar, coarse-blooded, uneducated, avaricious and depraved orders, and this wealth giving such power, its owners, whether acting with or against the pauper rabble—demoralize and degrade society, destroy the virtue of the whole community, and aid in overturning the best institutions of the State.

As evidence of such deleterious influence, permit me to partially draw aside the curtain from the picture of our own State, which the particepes criminis and their fool dupes, among us, strive so hard to keep down in order to prevent the outside world looking upon so deformed and horrid a front, compared with which, the countenance of the veiled prophet of Kohrasan was attractive and loveable.

Our newspaper men, as also other superficial observers, self satisfied individuals and mercenary demagogue flatterers of the people—are always boasting about the vast amount of talent, intelligence and enterprise in California. In what I would ask does this superior talent consist? Where its manifestations? If measured by the tests of wisdom in other lands, the reverse is most true. That there is little among us of what may be termed witlessness and stupidity, is readily admitted, and likewise none deny, but there is very much of physical energy, and great activity of mind in regard to money-getting—even in this, however, there is little exhibit of true wisdom, or else why is it, that in a country of such vast resources for wealth, nearly

everybody is bankruft—and a majority, in our cities at least, without a pieayune in poeket. Must we look for an indication of this intelligence in the patronage and pursuit of science, philosophy and polite literature? With the exception of most few, the native Digger tribes foster and encourage letters and development of the higher elements of thought and learning, as much as do our "enlightened" Anglo Americans and others, from countries boasting of civilization and christianity. But shall we seek for this general intelligence in the excellency of our governmental affairs—in a model code of laws, which delights our citizens to live so happily under, by reason of the lightness of the burthens imposed, and their equality of action? Come, braggarts of California intelligence, what have you to say under this heading? Here is the true field for displaying the wisdom of a selfgoverning people, whose political institutions are, in theory, based upon the virtue and intelligence of the masses. Yet what exhibit in this do we make? what is our condition? why, the worst governed people in christendom. Our laws are a jumbled mass of contradictions. Dishonest special legislation, and stultifying decisions in the Courts, have all along been the order of the day-whilst from the start of our prematurely born State government, gross venality and consummate ignorance have striven in all its branches to outvie each other. This in most of the City and County governments, as well as State. That the truth is here misstated not, let the condition of the country speak. Let the fruit attest the character of the tree.

And wherefore do the people so long suffer this? I answer again, because they are too ignorant to see how to right matters, and therefore grown, some so vicious and degraded as to prefer such a state of affairs; others listless, and for a time inert and submissive. It certainly is not the wish nor interest of a vast majority to live on thus; but lacking that boasted intelligence, in order to reetify, through regular modes, the wrongs under which they groan, they seem to be growing reckless and indifferent to their condition and future fate. The next move, and we are not greatly off, will be to surrender up all attempt at self-rule, and call for a dictatorship, or else rebel against the whole existing order of things—effect a complete revolution—banish or hang, if found necessary, the present host of Catiline conspirators in the State, and organize anew, on a widely different constitutional basis.

Look in upon the members of our various Legislatures, and see how little real intellect is to be found among them. They are mostly young men, vain of their position, because above anything such a class should

have been suffered aspire to, but profoundly ignorant of the high and responsible duties attached to it. Animal in nature, sensual, dissipated, with gross feelings and perverted tastes, and the large majority prostituted to become the venal and pliant tools of arch-scheming villains-what of loftiness of thought, soundness in judgment, and patriotic promptings, could be looked for in such an assemblage? What wholesomeness in laws, and investigations into that most abstruse and grandest of all seiences-governmental-could be expected to flow from such a source? Here and there, amid these sareastically termed Solons, were to be seen men of a different stamp-a few, who, sober in habit, of superior judgment, and contemplative turn of mind, essayed to have affairs conducted differently. Even these, however, lacked nerve and boldness, if having sense sufficient, to stand up manfully enough, in defence of the right, and in opposition to the wrong. But what else could be looked for in a land, where nearly everybody came for, and are all the time anxiously engaged seeking after money.

Wisdom and genius are the offspring, not alone of intellectual culture, but cometh also of the heart. To be truly wise, one must be good. Truth is often visible to the man of medioere talent, where purity dwells within his bosom, and conscience dictates all his acts, while invisible to him of higher mental attainments, but impure in sentiment. In California the great mass of men, and I may add, women also, are inordinately selfish. To get money quickly and spend it lavishly, in the gratification of their grosser appetites and misdirected fancies, is the absorbing thought and pursuit of most all. Whilst this state of things lasts, we may look in vain for anything noble or generous among such.

The greed of gain ever dries up or shoves out from the human breast all the purer, lovelier emotions of the heart—all that's unselfish, refined, gentle and impulsive—it leaves man soulless. The shape, the physical frame, may be left, but the spirit is changed to something else than nature's higher attributes intended it. The individual man, gregarious and aggregated, makes up the body politic. The same laws, which govern them separately, operate upon the mass. If there be not any private virtue, then there can be no such thing as public virtue; and without the latter no government, and above all others a Republican, can exist. For society cannot cohere without virtue; and society must exist in order to establish government. Government in California has proved a failure, because it lacked this vital and essential essence of virtue. But not alone in California do we witness

this prostration of moral sentiment, and rapid tendency to a subversion of the present form of government. In most other parts of the Union the same causes are operating to a greater or less extent, and like effects will ere long result.

Our fathers fought against an external foe, against oppression and injustice, whose seat of power rested in another land. They rose in arms likewise, not in order to right any very grievous wrongs, under which they actually suffered, but in defense of a principle, and also because they thought themselves old enough, rich enough, and fully capacitated, in every particular, to set up a household for themselves. They threw off a foreign yoke, that was but the weight of a feather, eompared with the domestic despotism, which, owing to a variety of eauses, we, their descendants, have self-imposed upon our necks. Talk of liberty in this land! It is false to so term it! The thing is spurious!—a base cheat!—it is a bastard! or if born legitimately, has, through erroneous education, licentious indulgence, and imbibation of every species of wrong sentiment, become disfigured in face, deformed in shape, in mind diseased, and morals deprayed!

But more than aught else, the rapid declension of our people from all that truly elevates them in the scale of humanity, that gives nobility to the soul and dignity to man, which teaches him to look aloft, and aspire to higher aims, lies in the mistaken character of our government. It seems beautiful in theory, but in practice is bad. It was established on the supposition of a high and increasing state of intelligence and virtue among the whole community, which sort of basis, books give no account has ever yet existed on this globe; and judging from the slow progress human nature makes in perfecting itself, I do not perceive, that any such bright millennium sort of period will arrive for innumerable ages to come.

Besides, the popular idea entertained, that a people living under a Democratic order of government, where each person has an equal voice in public affairs—the same right to vote and hold office—and consequently having such weighty obligations resting on him, as would tend to better educate one in his rights, make him more jealous of his liberty—cause him to exercise greater particularity about placing none but the best citizens in posts of trust and honor, and thus in its workings render each successive generation, more and more enlightened, virtuons and patriotic—is found out already by our own experience, (and history informed us of it before) to be most fallacious. On the contrary, the practical effect is the very reverse—thus rendering us

year by year less fitted for such self rule, by reason of its degenerating society and deteriorating the race.

I do not so much call in question the wisdom of those who framed and put in motion this government, for we have in practice departed widely from its original intent. Whilst a palpable violation and transcending of the letter in some instances, and latitudinarian construction in others, of the special power of attorney under which the States' agent acts, has been tending to break down all the checks, barriers and guarantees erected against the passions, selfishness, despotic proelivities, and sectional preponderance and dictation, of an absolute majority, -nearly the whole of the States have most unwisely, by gradually giving way to popular clamor, and party demagoguery, and race for office, divested their Constitutions of every conservative safeguard, and surrendered all power into the hands of a fiekle, suicidal, free suffrage populace. Other peoples, in ancient as well as modern times, have experimented with this kind of government, but it speedily proved a failure; and the more terrible its end, the longer it was persisted in being upheld. The sooner we retrace our steps, and retrieve our former position, or in fact go back beyond it, the better.

I hope none will misunderstand my premises, since then they will better appreciate the truth of the deductions arrived at. I question not the natural virtuous inclinations of the majority, nor their anxious desire to have public affairs managed for the best, because it is their interest such should be so done; but what I do say is, that few in any land comprehend the first rudiments in the science of government, and that these few, under the practical operation of our system at the present day, are the very men upon whom the majority will refuse to bestow office, unless such shall smother their honest convictions, stoop from their proud manhood, and pander to the false opinions and prejudices of those whose suffrage they may seek. This state of affairs arises from the fact, that no legislation can be wholesome, nor a government stable and able to protect all the various interests of its eitizens, unless those who have the conduction of affairs shall possess wisdom, sagacity and firmness sufficient to look far ahead, and frame such laws and originate a policy—though these are unpopular at the time as shall be best hereafter, as well as now. But the short sighted and unknowing masses, not perceiving the beneficial results which are in time to flow therefrom, and having their prejudices operated upon by demagogues and others, whose vision, like that of the multitude is circumscribed, and minds led astray by the specious and plausible,-ignore the men and measures they should sustain, and bestow confidence upon and adopt those only, which shortly bring disastrous results.

The great body of a people think and earc little for posterity, and yet the happiest, even in their own day—apart from the duty we owe to our descendants, are those who so order and conduct affairs as shall best benefit future generations. The mass see not the evil until it is upon them, because hearkening not to, nor following the advice of those who, perceiving such coming, point out the way to avertit. And this lack of foresight in the community, ever has and always will exist. To know the present and future, one must know the past. Yet how few among the multitude read history, and among that few, how rarely is one found who has learned any wisdom from his studies.

Whilst nearly all philosophers, historians and statesmen, agree that a free democratic form of government is the worst ever instituted, and which has always proved itself so, by quickly coming to an end,-the question never yet has been settled what order is best for man to live under. No one system, however, can be adapted to all; since the varicty of race, its spirit and genius, state of civilization, age of the nation, area of territory and geographical position, must all have a bearing in shaping the character most suitable to each. That something approximating to the admirably cheeked and balanced Roman Republie, during the palmiest era of that lordly, world-conquering race, would best apply to us Americans,-at least the slaveholding portion-is my strong conviction. At the same time, I must express my exalted admiration for that, from whence came the most of our forefathers, and which in fact much resembles the old Roman Republie. For take it all in all, perfections and imperfections, (and no form can be void of many wrongs, errors and abuses,) I hesitate not to declare, that the best government on the globe at this day, is that of the English—at least it is most suitable to the genius of our Teutonie-British race.

That we shall early adopt a different plan, after first passing through that invariable and necessary chaotic state, and revolutionary period, —which tribulatory, enlightening and purifying ordeal, will be more or less severe and long continued, according to the fragmented part of the Union in which it occurs,—is as certain as the coming of the morrow. Two causes will bring about this effect: One, the inevitably approaching and not far distant revolution, which is to dethrone the many headed tyrant,—the other, and earliest, the breaking up of the federal compact.

If all history, aneient and modern, had not proved the faet, that an autocracy, or absolute rule of the one man power, was a far superior order of government to that of the absolute rule of the many in a democratic form,—the blighting, tainting, soul-destroying despotism of the populaee in our own boasted land of freedom, is rapidly now giving, and promising future proof of its tenfold worse sway. The reign of Nero was mild and mereiful compared with the horrid tyranny and appalling "reign of terror," under the free Democracy of France, towards the close of the last century. In Russia there is far more wholesome freedom in many particulars, and much better protection and encouragement given to arts, sciences, and the higher order of learning at this day, than in the United States, and soon Russia will, in every particular, be a freer and preferable government to live under than ours must ere long be, unless we change its shape.

Provided a sovereign be wise and virtuous, an absolute monarchy is, as history attests, the best government for a people ever instituted. Where a ruler of contrary character ascends the throne, it is then the worst,—barring and excepting the unchecked, ignorant, brutal rule of the major mob, in that unnatural condition of things where it is declared all men are sovereigns, have equal privileges, and stand on a perfect

equality.

Another superiority of the unus over the multus-homo power, is the easier and more speedy method of getting rid of the tyranny of the former. For when the cruelty and oppression of such, become too grievous to be longer borne, the stiletto, or poison, quickly despatches the eause, or some sudden and short-lived revolution dethrones and beheads the man, or forces flight from the realm. And then, without changing the form of government, a wise and virtuous successor is chosen, or permitted hereditarily to claim and ascend the throne,—the more especially this sort of one,—the severer the burdens imposed by the bad sovereign. Thus Rome, even in her degenerate and declining years, alternated between good and bad Emperors.

One reason why so many kings and autoerats have proved tyrants, oppressing their subjects with bad laws, onerous liabilities, and curbing their liberty of speech whenever any dared complain of exactions, and which state of affairs at length created a rebellion, that cost the sovereign his life, is because of that flattery, deception and intrigue, which ever surrounds and appeals to the source of power and patronage, and which source at length becoming corrupted, judgment perverted and ears closed to all sensible advice and virtuous appeals, renders it dan-

gerous for any one having the good of the State at heart, and wise enough to see the errors of the governing power, to speak or write about such, much less approach the presence and thus address the wayward, befooled and perchance bloody despot. So in a free demoeracy, where the majority has unlimited sway, -for flattered, cajoled, and deceived in every way, by office seeking demagogues, panderers, pimps, parvenues and public plunderers,—their worse faults emblazoned as the loftiest virtues; every false and crude notion, endorsed as the perfection of wisdom, and such proclaimed to the world as incontestible evidence of the high intelligence and virtue of the mass of the people, and proving their admirable fitness for self rule,—the time at length arrives when no man darcs speak boldly the words of truth and soberness to these multitudinous tyrants. If for a period, life be not endangered, the honorable ambition, and all hope of being elevated to official position, has to be abandoned; ardor is deadened, and all incentive and efforts to serve one's country with voice and pen, in a private station, withdrawn, because of so few being willing to listen. Instead of this, should one-urged on by a devoted love of truth and unavoidable solicitude for the well being of his fellow man, continue to defend the right, he is hissed and sneered at by the selfish, time-serving politicians, and hungry place seekers, together with their sycophantic, subsidized seribes and newspaper editors, who are aided and abetted by most of the phariseeieal priesthood—a mercenary, cold-hearted, coldblooded band of stipendaries and tithe gatherers; who, in all ages and countries, are the upholders and evil advisers of the powers that be,provided that power upholds them.

Around the throne of princes, hang those lords spiritual, who always manage to be the power behind it, in oppressing a people, destroying all freedom of person and conscience, instituting inquisitions and decreeing wholesale massacres of those who may dare question their dogmas and infallibility, or profess a religious faith different from what these, impiously claiming to be Heaven's vicegerents on earth, shall, in their own pride and presumption, proclaim to be the true and established one. But let the throne, which these very men mainly aid in undermining, by reason of their bad advice and infernal despotism, be seen tottering, and soon we find such sacredotal gentry allying themselves with the mob, and urging it on to do the same outrageous wrongs and bloody deeds. As eminent and well known examples of this latter, witness the death-drugging of Socrates, banishment of Aristides, and erucifixion of Christ.

Like Socrates, Jesus Christ was a great and good philosopher and reformer. Deeply imbued with the pure spirit of nature—to the harmony of which his own was sweetly attuned; possessing a heart undefiled with sin, and hating vice instinctively, and adoring virtue in all its forms and phases, he became, from living among so corrupt a people, and obeying that law which causes extremes to beget extremes, an enthusiast in defense of truth. Fearless of eonsequences, he assailed the impure, power-loving priesthood, and forfeited his life for such temerity. For the rabble, artfully instigated and pushed on to violence by these cunning, bloody-minded churchmen, and pandering, mercenary writers, preferred releasing a robber, that they might get rid of the much feared and hated innovator Jesus; in whom the Governors of enlightened, tolerant and "heathen" (?) Rome, could find no guile, nor see aught worthy of punishment. But I'm wandering. Let us now turn to that other great and momentous question-a disruption of the confederacy.

The Southern Colonies, especially Virginia, were always pets of the British erown, and had little cause of complaint against the mother country on their own account. Sympathy with the Colonies north, and resentment for their mistreatment, chiefly aroused the passions and patriotic fire of the former, and induced them to enter so promptly and vigorously into the Revolutionary contest. The North called upon the South for help, and the South at once generously and unselfishly gave it. For the cause, she furnished a galaxy of statesmen, orators and heroes,—of what character and calibre, let history tell. There were giants in those days, and such were of that race.

But where now is that fraternal attachment; those ties of love and mutual dependence, which made, and alone have held the Union together?—a union that was baptised in and consecrated by the martyr blood of so many of that noble band of sires! Examine your own hearts, ye who listen here to-day, and answer the question. Contrast the sentiments in your own bosoms,—you who on this anniversary twenty years sinee, or even half that time, felt such emotional thrills pass through your frame, whose blood coursed so swiftly along the veins and generous pride swelled up from the inner fount of feeling, at the booming sound of cannon—on seeing the broad folds of the star flag unfurled, and listening to the fervid flow of eloquence that fell from the lips of orators, whose impulsive love and patriotism—like your own—were then co-extensive with the boundaries of the Republic!

They are gone—forever fled! Dead in you is that ancient spirit; extinguished the holy fire, which burnt in a common temple. For a time, a few glimmering sparks may arise from the expiring embers, but soon the hearthstone will be cold. What though you may get up processions, fire salutes, ring bells, waive the national bannered ensign, and engage frothy, declamatory orators to talk over and over again about the acts and shades of forefathers, and brag about the bigness of the country, and of the smartness and puissant mightiness of its destructive, Young America rulers—it will all unavailing prove. These demonstrations are now but hollow-hearted—worse than the Pharisee's prayer. Self-glorification, and to have a holiday jollification, is the chief—if not sole incentive to observe the day. The great heart of our people has become sectionalized, and soon the territory and government must be bi-sected in order to conform thereto.

The uniting of the northern and southern sections was, at the start, a great mistake. The alliance is an unholy one, because contrary to nature. She forbade the bans, but amid the general joy and jubilant congratulations consequent upon achieving their independence, and kindly regards enkindled by a common cause and suffering, the two people were blinded to the fact of their wide dissimilarity in so many particulars, radical objections in bringing themselves under the same government, and necessity, that would arise at no distant day, compelling them to effect a divorce. As well expect to mix oil and water, or bring in juxtaposition opposite poles of magnetic needles, as attempt farther, to amalgamate the repellant, antithetical elements north and south-which year by year grow more dissimilar and divergent-and harmoniously blend and consolidate them under one government. A Czardom might hold together these fundamentally antagonistic schools, but not a Republic. The sooner therefore a separation of the three great divisions takes place, the better ultimately for allbut especially is this action of immediate vital importance to the Negro slave-holding States :- and then for a generous rivalry, to test the wisdom of each in framing the best form of government, as adapted to the peculiar condition and characteristics of their respective citizens.

Washington early saw this widely variant sentiment between the people of the northern and southern States; and we have every reason to believe, died regretting his participation in bringing about their union. That he was fully conscious of the discordant materials thus cemented, and feared an early severing of the pieces, is made clearly manifest in his farewell address, wherein he warned the citizens of the

Republic against forming parties on geographical limits—prophecying most correctly, that whenever such event came to pass, they must inevitably dissolve their connection soon after. The day has arrived, that witnesses in part, the fruition of the fears of our pater patriae. But two wiser than Washington—those mighty intellects, the great Jefferson and Calhoun, who laid down the only plan, by which the boundaries of the confederacy could be indefinitely extended with safety, and any number of States held together under one federal compact—died also, it is well known, in the full belief that the days of the Republic were numbered, and would shortly after their time, cease to exist as a unit.

It is useless for man to war against nature. Apart from other considerations, we are so situated geographically in this Pacific Division, as to enforce an early separation from the Eastern portion of the Republic. Not only does a great mountain barrier and vast stretch of intervening desert divide us; but our interests also, conflict and estrange. Our backs are turned towards one another. Each has a great ocean bounding its shores, across which the inhabitants of one look East, the other West. One is wound up in interest and constant intercourse with Europe—the other seeks to form a similar alliance, and monopolise the commerce of Asia.

But more than this, our political connection and dependence is ruining us. It tends to destroy that individuality of independence, self-reliance and manly pride, so necessary to energise a people, develope the resources of their country and form and uphold a good government. We must be self-sustaining in arts, science, literature, commerce, manufactures and agriculture;—and this cannot fully be, so long as we remain an integral part of the present government. Our condition is much like that of the American colonies at the time of their separation from the mother country. In proof of our utter subserviency and its corrupting, blighting, enslaving influence, witness the present political condition of California, which chiefly ows its debasement, to our Eastern connection.

What is this country but a sort of satrapy, ruled by the Executive at Washington through his two lords lieutenants, the Senators; who purchase their election by means of the federal patronage they promise in the name of their master at the white house. We are not a sovereign State, but a mere dependancy—a kind of foreign conquered province, governed by a species of duumvirate proconsulship. Let us cut loose at an early day and commence that, which sooner or later, must be done—solving the great problem of what order of independ-

ent government will be best for us to live under here. That it must be one widely differing from the present, is daily becoming more and more apparent.

According to the theory of our government, all are on a political and legal level, where each person is free to rise to eminence, and eligible and chosen to fill the posts of honor, trust and profit, according to his superior virtue, learning, and sound views of law and the rights and best interests of his fellow-citizens—and likewise occupy that sphere in the social relations of society, to which one's refinement of manners, honorable bearing and intelligence entitles. This looks fair enough in principle, but how works it in practice under our experimental self-rule? Why, just the reverse in most parts of the Union at this degenerate period; but worse in our vicious and degraded State, than any other—where the poet Byron's definition of a Democratic form of government, is clearly shown to be most graphically correct—" an aristocracy of blackguards."

Let me hold you up another portrait I have painted from life, of this mongrel, agglomerated herd of humanity, drawn within the vortex of our great golden Maelstrom, and all pronely delving or supinely eraving, as if for life, after the yellow sands of our Pactolian streams. Unlike most artists, I do not flatter any in my paintings, but pride myself in the correctness of the likeness, which most of you will doubtless recognise in this instance.

The fool many, rule the sensible few, instead of the few the many; and ruin and oppress themselves as well as the helpless minority;—because few there be in any land, who can comprehend the first principles in the science of government, or know how to choose for office those who do.

The Constitution of the State has been repudiated and set aside, and the doetrine boldly proclaimed, that legislative enactments and a popular vote of the people at any time is of paramount supremacy.

Neither property nor life is protected or secure. Capital is forsaking the land, because of the onerous and unequal taxation levied on it, and the unsafety of investing it here. Everything is in doubt and turmoil. People have become gloomy, despondent and reekless, and worse yet the condition of affairs must be, before a brighter day shall dawn upon us.

Some of the oldest and best citizens of the State are leaving it for good, and thousands more of the most valuable part of the population would gladly abandon us, could they get away.

Citizens of other States are chosen to fill most all the public posts, rather than the bona fide residents of this.

Men without property and who never pay a dollar's tax, make all the laws to govern property and assess taxation. And taxation without proportionate representation, is held and acknowledged, in all countries possessing a shadow of freedom, to be just cause for revolution.

Wisdom, honesty, independence and peculiar fitness are insuperable bars to a man's preferment—ignorance, gross venality, and incompetency, practically the highest and most popular qualifications for office, as well as entitling one to occupy that most responsible place, the editorial tripod.

The elective franchise is a farce—men openly sell their votes and even boast of it, whilst almost every public post throughout the land is bought and sold.

Principles are abandoned, and men without principles substituted.

Confidence between man and man is destroyed.

The line between meum and tuum almost obliterated.

Virtue is at a discount, vice a premium.

Self and pelf reign supreme—money being the sole measure of merit, and with most rare exceptions, alone buys friendship of man or love from woman.

The strata of society have been upheaved and reversed—the top is at the bottom, the bottom at the top—the pyramid stands on its apex.

The vulgar and unrefined shove aside the polished and refined, and take their places.

The vicious lord it over the virtuous, instead of the virtuous having precedence of the vicious.

The drunkard is prefered to the man of sobriety.

The little outtop the big.

Plebeians outrank patricians.

Muscle is superior to mind.

Knowledge no longer gives power, except the knowledge of demagogue arts, and a proficiency in that low cunning which rules the rabble.

Youth and inexperience have taken the reins of government out of the hands of age and experience.

Boys and girls hector and direct their elders, instead of the latter ordering and controlling the verdant youngsters.

The advice and teachings of the wise and good are rejected, and the ignorant and bad exalted and obeyed.

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Heaven is unthought of—earth and earthly objects, the highest wishes and sole existence eared for.

Thu: the whole of nature is reversed, and everything runs counter to her laws. Consequent upon all this, disorder reigns instead of order,—evil usurps the place of good—God is dethroned and the devil enthroned!

And not alone in our country and continent has this modern American Democracy and "Yankee enterprise and speculation," been productive of infinite evil, but tended to corrupt the whole world. It has reacted most injuriously in Europe; but that continent revenges itself on us by transhipment to our shores, of an element, which, owing to mistaken policy, has been too largely increased, and clothed with too great political power for our good, and thus by a seeming providential vindication, is made one of the chief instruments for destroying all genuine, independent Americanism, and overturning the government.

We have admitted a wooden horse within our Trojan walls. the Pretorian band of the Roman Emperors, or Janissary Guards of the Turkish Sultans, the Irish legions which sustain the dominant party in our Republie-made conscious of their power-have grown insolent, turbulent and dietatorial. If not demanding all the offices for those in their own ranks, this imperium in imperio, these transplanted Celtic clans, declare who shall and who shall not be promoted. While none belonging to the Democratic party can have the least hope for preferment, without first humiliating themselves at the feet of these foreign subsidiary forces, which have been quartered in our midst to conquer us-the opposing faction leaders, and ardent, selfish office-seekers of other faiths, have likewise paid court to them through hypocritical arts, in order to obtain their support; which, though but little successful, resulted in eausing these mercenary and priestly swayed allies, to make new demands and conditions with the party to which they were attached, for remaining faithful.

Many advocate a modification of the Naturalization Laws. I demand, what will ere long be done, an unqualified, absolute, total repeal of them!

And now to treat of another deeply important and exciting question, on which—since I denounce no man nor section, but only the principle, for holding adverse sentiments, I claim the privilege of freely speaking my sincere convictions.

A dissolution of the American Confederacy will soon thereafter bring to a culminating point, two equally false opinions, entertained by so large a portion of the inhabitants of Europe and America-one the idea that a Republican government is best for a people, and can be long maintained on our largest liberty and leveling principle—the other, that the institution of slavery is wrong, and early to become extinct. The Northern section will soon find out how suicidal and hopeless will be the effort to keep up their present real liberty-destroying and demoralizing governmental form-will open their eyes, as thousands there already have, to its evil workings, and soon effect a change. While the South will more determinedly than ever sustain their slave relation; and the crusade against it ceasing, the area of this order of servitude will extend over not only most parts of America, but other portions of the globe.\* That wild, false spirit of free Democracy—the absolute domination of a universal suffrage majority—a spurious article, where the rabble and dregs of society obtain the mastery, and rule and ruin the State-and the anti-slavery furor, arose about the same period. Together they will go down, and that event is not far distant. The natural laws governing society, will, if violated, vindicate themselves, by producing those unbearable evils, which false theories, practically carried out, always compel us to suffer, by way of penance for departure from correct principles.

To enter into an elaborate argument to prove that slavery is inherently right of itself—is a natural component part of the social and political elements of society, and not necessarily maintained by force, nor subject to climatic laws in demarking the boundaries of the institution, nor yet solely dependent on color even—is not my purpose to-day; although a question of vast magnitude in our land, viewed in various lights; for it is a fact demonstrable by history, as well as deduced from a philosophic study of man's nature and the science of political economy—that Republics, of all other forms of government, can alone be upheld where such system prevails.

In these opinions, I am swayed by no prejudice of Southern birth, rely not for sustainment upon Biblical authority, save in its historical character; but appeal to all history, point to the condition of man the world over at this day—adduce in evidence the testimony of the greatest living and dead philosophers and statesmen, and arrive at such views upon my own farther examination and deductions, based upon ethnological studies and knowledge of the character and condition

<sup>\*</sup> Ten years since, I predicted that the fleets kept up on the Coast of Africa, for that worse than useless purpose, the suppression of the slave trade, would be withdrawn before twenty years had elapsed. I reiterate here the assertion for the balance of the time.

of the various species, and varieties of the same species of the genus homo, living upon this world, all which conclusively evidence to my mind, that the natural and proper relation of mankind, is that of the governing superior, and servitor inferior; in which condition, the greatest amount of happiness to each class, can be obtained, and the loftiest and most lasting elevation of the human race attained.

As germain to this topic, I would express my opinion relative to an infamous and grovelling sentiment, to which our largest liberty, licentious freedom, false humanitarian notions, and sectional hate have given birth. It is the effort in certain quarters of the country, to raise the inferior orders or colored castes on a level with the white race, or rather sink the latter to the lower condition of the former. This doetrine too, seems to be rapidly spreading in most of the non-Negro slave States, since the election of the late Speaker of the House of Representatives - a gentleman who boldly advocated the equality and amalgamation of the races—doubtful in his own mind, which is the superior, and to eventually obliterate the other. A late decision in the Supreme Court of the United States, widely adverse to so debasing a conclusion, or the tendency to such result—so far from banishing any attempts to bring it about through practical action and experiment, will but accelerate it-or rather induce more marked and energetic efforts to achieve that which nature abhors, and against which she has placed her fiat.\* In California this sentiment is being actively and tangibly increased of late, by a large party favoring the admission of the sworn testimony of the various dark skinned species of our heterogeneous population, in the Courts of Law. As a natural consequence, should this step be erowned with success; the next will be to place such on an equal political footing. This must naturally confer eligibility to and bring success in office holding; when of course Sambo, Chin Fo, Kamaho, Digger O, with mongrel crew of every hue, having equal power and influence in the State, will demand social equality; and then commences the Hon. Speaker Banks' era of good fellowship between the white and colored biped animals in our land, which is to work out the GREAT "absorption" problem.

Yes! ye women of Caucasian lineage; if not you, your daughter descendants must ere long consent to be enfolded as brides in an Ethiop's brawny embrace, and become the dams of a rising breed of tawny hybrids. Such must inevitably be the finale or attempted finale unless speedy check, through a wholesomer public opinion, be placed upon every and all the damnable ideas, intents and attempts of

<sup>\*</sup>See note page 32.

these ignorant, vulgarian, ignoble advocates, for breaking down the barriers betwixt them, and intermingling all the various castes and types of mankind.

It is well known to every intelligent reader, that this hue and ery against the enslavement of Africans, had its origin in old England, and thence transplanted, for a purpose, into New England; where, finding a more eongenial soil still, this philanthropic humbug and cunningly seized upon leverage and weapon, by means of which the Roundheads and their motley allies hope and expect to subdue and rule the Cavalier forces and country—has taken deep root, and seattered its foul seeds, and spread its noxious growth throughout all the rest of those States, pretendedly loving, but most intensely hating Negroes.

And for what reason did England start this ball and saerifice what she has to keep it rolling? I will tell you. She has a two-fold purpose to accomplish—the disruption of our confederacy—the destruction of our Democratic Republican form of government. The first, because she is jealous of our rivalry and growing greatness-fears our strength and eclipsing her in the rank of nations, and likewise seeks to deprive the North of the vast commerce and carrying trade of the South. The latter, that the failure of our "experiment," may early prove to her own eitizen subjects the fallacy of popular rule, universal suffrage, etc., and thus quiet the rising spirit of disaffection and revolution, which at times, is heard muttering rather loudly down among the lower grades of her class society. If Britain be wise, she will neither go to war with us herself, nor suffer any other power to do so. With peace she will soon effect her double object; while war will but eement us, and prolong the existing order of things. Though of this, English statesmen are fully aware.

This latter view of such question leads me to speak in reprobation of the most unwise and unphilosophic policy sought and vainly attempted to be pursued, in reference to the Mormon settlements in Utah Territory. If necessary, I could adduce the teachings and testimony of Christ and his apostles in opposition to this insane crusade, and continued cry for the strong arm of government to put down the hierarchal sway of prophet Young and company—disband their followers, and thus make an end of the latter day saints faith. But my sole appeal will be to the common sense of mankind and lessons in history. If Mormonism be so greatly wrong as represented (and I shall gainsay naught that's alleged against its votaries,) let it alone, and the evil will soon cure itself, since it must contain internal, its own seeds of

decay and dissolution. But wage a war of compulsion or extermination against this sect, and you strengthen it. The cry of persecution will be raised, which not only will quiet their internecine discords, and harmoniously unite them, but create sympathy outside of their ranks to sustain their cause.

And wherefore this terrible howl in opposition to Mormon iniquity -this indignant denunciation of the social relations and internal poliey of a people, sojourning far away in the wilderness of deserts, detached from all else, and therefore not likely to taint by contact, the saintly purity of the rest of our population? I will tell you why. It arises from three eauses. First an inherent love of power in the human breast, and ever itching desire to be making war on somebody. Secondly, that Yankee-like inquisitorial spirit, and prying interference with other people's business. And thirdly, most of these purifying zealots, and advocates of a foray into Mormondom, are prompted by a consciousness of self-wickedness, which seeks a salvo, and also to draw off the world's attention from themselves, and find some scapegoat, upon whose back they can saddle sins of which they are equally as guilty. At least this latter charge I can bring to the door of those virtuoso editors and others in California-who are well aware, that vice and immorality of whatever species, cannot be worse nor more prevalent in Salt Lake City than in San Francisco. In fact, I question not but the purity of morals in Deseret will compare quite favorably with this State generally.

So far as the Mormon religion goes, I think it the most orthodox of all Bible, or so-called christian ereeds, now extant. At the same time reprobate as much as any, their polygamous wifery, which is contrary to nature's ediets, and which my old cotemporaneous Roman prototypes, in opposition to Judaical customs—those of Jchovah's chosen favorites, so taught mankind by precept and example, and by law enforced. Strange indeed to hear sticklers about State and Territorial rights in any part of our confederacy, and especially those in this country, who last year so strongly deprecated intervention on the part of the General Government, in the Vigilance revolutionary movement —now advocating an army being sent to make war on the inhabitants of Utah.

Return we again to these occidental shores—to our own adopted home, where there is loud demanded need for all the superabundant charity and spirit of reform, these intermedlers in foreign parts, Booraboola Gha philanthropists, proselyting missionaries, and also that which all others who are well wishers of the country, can bestow upon it.

Ambrosial breezes fan our hesperian plains, as balmy and odoriferous as far famed spicy gales, wafted o'er oriental lands. Not fair Italia, nor Araby the blessed, can boast superiority to this gorgeous and resplendent sun-clime. Nor do the rich deltas of the Ganges, Nile, Po or Mississippi, surpass our soil in fertility. Waiving all inclusion of that blighting, mill-dewing curse, to this beautiful land—its emboweled golden treasure, which existence I can compare to naught else than the tree of evil planted in the garden of Paradise; and discovery of which, was either a project of the Devil or his sister Pandora—never did nature bestow upon a spot of this earth such bountiful blessings, as here naturally exist, and are capable of being produced and enjoyed by man.

Flora, Ceres and Pomona, have striven to outvie each other in their gifts. Flowers of every sort and hue as brightly bloom, as if in Eden's garden. High above the forest giants of other countries, tower our lordly mountain pines, and wider branch the hoary oaks of the valley; whilst ornamental trees of every variety to please the eye and shade afford from the noonday's burning rays, are seen, with healthiest verdure, within the precincts of this city. And while many fruits of tropic growth find with us congenial earth and air; those of all other kinds, and every species of grain and grass, and useful vegetable product, which are indigenous to the various soils and elimates of the encircling temperate zone—in California most luxuriantly flourish. It is the land above all others for the production of silks and wines. Here grow the orange and apple, peach, pomegranate and grape—the quince, lemon, almond, figs, olives, pears, plums, eherries, and shrub and vine-producing fruits and berries of all kinds. Likewise may be raised, with much perfection, those three great staples, cotton, rice and sugar. Here too, the most nutritious of grains and herbage, and a mild, equable, though bracing, healthy, fruitful and vitalizing atmosphere, present proof of this country's peculiar adaptation for propogating almost all manner of mammalia.

Already the brute portion are most rapidly improving in breed. Man alone is not progressing, nor yet contented amid all these advantages and ministering delights. And wherefore this? Because here so deeply sin-inoculated, by reason of his haste to grow rich, his eager, restless, impatient longings and unserupulous means used to obtain money—his abandonment of all high sense of honor, cultivation of

virtue and intelleet, and sinking himself down to a mere animal aspiration and indulgement of a depraved sensual appetite—he is induced to forsake the true paths to happiness, abandon his high destiny, and contaminate and turn to bitterness, all things he touches.

Hither lured by a promised glittering prize, flocked hordes of adventurers from every coast. No fears of death, privations and toil, nor dread of dragons, deterred them in their search. Landing on our our once happy shores—Eureka! was the exultant cry of all. But a change has come over the spirit of your dreams, and loud now are your lamentations of pain and disappointment. For instead of gathering the golden fruit of the Hesperides, you have grasped but Dead Sea apples—beautiful without and enchanting to gaze upon in the distance, but all rottenness and ashes within.

Conscious long since of their dark impurity, and the great necessity for regeneration and reform in our social, political and business relations, the cry was raised—let's build churches and bring out the gentler sex, in order to moralize and refine us—the absence of these is what makes us so bad. Well, in time came both, but of what avail—are we better grown? Has the joint mission of religion and women been successful in staying the leprous tide of corruption flooding and percolating throughout society? If ar, far from it, as my too sad and truthful portrayal of the condition of affairs examples.

The sanctuary is descerated by a set of sham worshippers, who, after swindling and defrauding their neighbors six days during the week, vainly hope on the seventh, through empty forms and ceremonics, by cold lip service adoration, and paying indulgence money to their pastors\*—to deceive that God, to whom they ignorantly pray and render hypocritical homage. Whilst instead of suffering the other sex to elevate, chasten and better them, they defile and drag her down, so far as possible, to their own sunken condition.

Woman! I appeal to you for aid, I call upon you to do your duty. You have most at stake. The idea entertained by many, that your sex can remain chaste and pure while men are so depraved, is fallacious. The sexes mutually influence, act and react each upon the other. Yet amid the prostration of virtue and wreck of character,

<sup>\*</sup>Witness the apologetic sermons of these pastors, who for a goodly salary, will, and do palliate the worst evils of our society, and therefore encourage and increase, instead of helping to eradicate the wickedness of the land. Thus did not preach Christ—(see a discourse of the Rev. Mr. Benton, since delivered from the same pulpit this oration was. The public can decide in which the more truth was told about the condition of affairs in California.)

yours is last to become contaminated. Your finer organism, more delicate appreciation of the true and beautiful, and higher admiration of what is good and noble, makes you superior and better than man. To preserve this superiority—to hold intact these loftier and distinguishing attributes of your sex, a corresponding characteristic must be preserved in man. Your high perfection and potential sway, comes from your delicacy of feeling and gentleness of manner; and these have their birth, education, and preservation in the great principle of love.

All women have naturally an exalted opinion of honor and manly spirit, and bestow their admiration and heart's best affections only on those of the other sex, whom they esteem brave, generous and truthful. Let it once be believed by you, that your fathers, husbands, brothers and lovers are no longer governed by honorable sentimentsthen farewell soon after to your own fair fame. Down from that high estate a true woman should oecupy will you fall. For having no object to admire-none upon whom to place your love-your hearts will soon grow cold—the fountains of your affections become dry; and from that lofty position once held, you lapse to be the mere instrument of man's lust, and serve him as a toy and menial, or else, if of a masculine turn-"strong minded" enough, and too proud and independent to occupy such a relation to these degenerate lords of creation—you may assert your equality with him—as some have already done in a certain quarter of our country, where these eauses do exist, which have very naturally and properly driven them to unsex themselves.

The first wish of your natures—the innate paramount desire of your whole sex, is to be lovely and beloved. In the adornments of dress, woman has it much in her power to afford an outward exhibition of a refined and eultivated taste. Such a manifestation is legitimate, except where she goes beyond the income of her proper provider, and permits a too great fondness for rich and eostly apparel, to run her into dangerous extravagance. But it is in beautifying the face, in rendering more attractive that index of the mind, where so many of you mistake the true secret of embellishment. Not in earmine coloring nor powder of pearl does it lie, nor yet in that far preferable mode of rosying the checks and lillying the skin—healthful exercise and correct habits; but by imbathing the heart in virtue's holy water, to lave away its every stain and blemish—in blanching the soul of all impurities, and painting it in the mellow tints of truth, modesty and amiability,

and gentleness. These, which are fadeless even in old age, will mirror forth in the countenance—in the sweet expressive mellifluous whispering lips, but more so in those soft-speaking, love-illumed window orbs, through which shine the magnetic rays of the heart, the spiritual essence of the soul—the genuine emotions that rest within.

There can be no external beauty in woman, nothing loveable about her, for man to look upon—to engage and hold his affections, unless a corresponding beauty of character dwelleth interior.

Would you preserve unpolluted and perennial this sacred well-spring of the affections—this only source of all real beauty—would you be the wives of men you can look up to, and love and honor, and be the mothers of sons and daughters you shall be proud to own, and fear never to trust them to go through life's temptations, untainted with crime, and like the mother of the Grachii, exhibit such as your most inestimable jewels—then do I implore you by all that's holy and true, by all of good you can hope for in this life and the one to come, for sake of yourselves and those you hold most dear—to engage at once in this task of reforming our most corrupt, gross and impure society.

The world abroad already terms us a grand congregation of knaves, and judging from our acts and the exhibit we make, the world is justifiable in so thinking and declaring. If the great mass of men in California are tempted to become rogues, the women here, will as a natural consequence turn out—what the consorts of their sex with rogues always are.

'Tis said that women, not men, rule the world; but in no country have such sway as in our own American land. California has formed no exception to this—few comparatively of your sex are here. But you my chaste sisters, have thus far had but little share in the government. The fallen ones, so termed, have usurped your perogatives, wielded the sceptre of power, and occupied a much more influential position. Queans instead of Queens, gamblers and their lemans have been crowned rulers over us all.

We have no honorable public sentiment in California, no sound popular opinion, no outward incentives or rewards to do good, no safe-guards nor fostering protection thrown around truth and right—in fact there is no elevated, high-toned society at all—and the women are much to blame for this. You have felt and known the great necessity of reform, yet striven not to achieve it. For there is about you, of finer feelings and genuine womanhood, a delicacy of sentiment, a love of home quiet and home virtues, which causes the unrest, turmoil,

excitements, grossness and depravity of California society, to be anything but agreeable to you. It has little charm. You are dissatisfied at heart, disguise it as you may, and long for a return to the happier scenes of your old abodes. But the most of you will never go back, therefore resolve at once to bring all your energies and influence to bear upon the great work of making your new-found residence correspond so far as possible, with that you have left behind, or even better it.

But my fair countrywomen, this work of regeneration, this reform movement on your part, must early be commenced. Dark is now the night that glooms over us-portentous the coming storm; yet hope whispers me, we approach an effulgent morn; but blacker still must grow the sombre shades ere break of day shall come. The demoralization of society in California still goes rapidly on, and even with increased impetus. Would you stay its progress-save yourselves and others, those whom you wish to love and be loved by in returnthen quickly up and be doing. Widely different and more diserminating must be your intercourse with men. Your parlors and home eircles must be kept unpolluted by the company of those notoriously known to be dishonorable, unmanly and mean. If in the heterogeneously mixed, vulgar, immoral and lowered tone of public sentiment, your male relatives should think themselves bound to, or thoughtlessly, or ignorantly introduce such to your acquaintance, take the responsibility of ignoring it so soon as possible, and thus drive them from your presence. If truthful and pure minded yourselves, you can with rare exceptions, always tell whom thus to treat and who not. You may learn much of truth about your visitor, if discriminating in judgment, from general reputation-but much more safely trust to your own instinctive perceptions and physiognomical readings, after you shall have seen the face, person and manners of the man, and listened to his conversation.

And on you, mothers, devolves especially another important duty—the early rearing of your offspring—the implantment, or rather fostering in youthful breasts of those sentiments of honor, which are to make the good and useful citizen. Early train your sons and daughters in virtue's ways; for upon them will rest in a few short years, the duties of state and society. It is terrible to think of the education the rising generation is now receiving in California. It promises a dire future. "Tell me," said Edmund Burke, the great English orator and statesman, "What are the sentiments that occupy the minds of

your young men, and I will tell you what is to be the character of the next generation." Look at our young men in this State, (and unfortunately for the country, there are hardly any else than young men in it, and they most all disposed to set at naught the counsels of what few elders are here) of reckless, dissipated, spendthrift habits, many, or most of them—others eagerly seeking after and laying up gold with miser-like covetousness—with moral perceptions blunted, no high and noble aspirations, no cultivation of their minds, their whole natures, material and selfish, tastes depraved and all the finer qualities of character, generous sentiment and refined sensibility seouted at—what, I would ask, is society and government to be a few years hence, nnless the present poisoning influences be early suppressed, and a wide departure from the existing course of action taken.

In connection with this subject, there is a matter of deep importance, to which, on the present occasion, I would make slight allusion. I approach it with some delicacy, since it requires as much boldness to assail, false as the institution is, as to attack the religion of a people wedded to their faith. Nevertheless, a firm conviction of the truth I shall utter regarding it, impels me to the task of duty. I refer to the much boasted public school system—a plan of education deeply wrong in principle, and one of the chief causes sapping the virtuous supports of society, and hastening the subversion of the State.

Intellectual attainments, book learning, are not alone necessary to make the good eitizen. There is a parental teaching, and more especially maternal, which is indispensible. It is the heart culture, the instillation of sentiments of honor and truth, of the feelings of love and affection.

Does not this common school system tend to destroy that mutual sympathy and dependence between the parent and child—to cause the one to withdraw his solicitude and watchful care over the advancement and well being of his son, while it induces the latter to lose that due respect for, and dependence on his parents, and makes him look to the State as his guardian and educational provider. And does not this disturb that beautiful system of home government, and make innovations upon its sacred relations. Does it not tend to increase that already pernicious influence in our land, worse than in any other country on the globe, of boys disregarding the authority of their fathers, or advice of elders and mentors, and assuming a precocious manhood—which causes them to lose respect for grey hairs, and no longer revere old age.

Another serious objection to these schools, and their public theatrical exhibitions,\* especially in this gross and beastial society of oursis the tendency to destroy all modesty and delicate sensibility in girls -to afford opportunity for improper conduct, and thus remove all those safeguards, which even in a purer land, are thought necessary to hedge round the chastity of woman. Moreover I oppose this educational plan, especially in the United States, because the fund supporting it, selection of teachers, and whole conduction of the institution, is in the hands of the party political machinery of the country; when, of course, like other offices, the greatest asses and most venal demagogues in the land will have the supervision and control of this sacred

And lastly, I deprecate this most appropriately termed common school system, because it is another and powerful appliance to haul down everything to a common vulgarizing level.†

And now, in conclusion, fellow-citizens, let me ask of you to seriously ponder over the important suggestions I have this day presented. Let me invoke you to arouse yourselves from this dangerous lethargy, and also mistaken idea about the great evils afflicting our society, being cured without some active new measures and strong remedial applications. Let me call on you who wish for better times, to come forth from the stagnant putrid pool, and the slough of despond, and cleanse your brains and hearts, by determining this day to inaugurate

†Since this address was delivered, I have read an article in the June number of Hunt's Merchants' Magazine, under the heading of "Public Benefactions," in which the author strongly maintains some of these views about education, yet seems fearful of coming out boldly to assail the common schools. In the same article is found the following truthful extract from some recent writings of Mr. Rowland G. Hazard, of Boston; who, likewise, most inconsistently sustains the public school system,—doubtless also prevented by moral cowardice, from questioning the heauty and perfection of this, New England's greatest pet:

"Governments should interfere as little as possible, with the sphere of individual duty. Every encroachment upon this, takes from the citizen opportunities for cultiva-ting their virtue by practical exercise. Let all the charities of life be dispensed, and all noble enterprises be prosecuted by the State, and you destroy private benevolence and public spirit. The individual, dwarfed and shriveled, from want of that practical exercise of virtue which strengthens and liberalizes his nature, gradgingly pays what the laws exacts of him, without thought of its application. He neither know nor eares whether it is used to found a college, or ereet a gallows."

<sup>\*</sup>Per example—a recent performance at the Forest Theatre in this place, which, though an entertaining exhibition, was calculated to give much pain to those who looked though an entertuning exhibition, was calculated to give much pain to those who looked deeper than the surface, upon such a departure from propriety. And who think you, reader, were the parents of these young lady amateur actresses on that stage, and other getters up of the affair—in a play-house, open at a dollar a head, to every frequenter of such? why none clse—at least a portion—than those sanctimonious saints from Boston and adjacent demesnes, who back in their own native land not long since, thought it a heinous sin for even themselves to cross the threshhold of a Thespian temple.

Thus do a people, unguided by sound reason and a pure enlightened code of morality, run from one false extreme to another.

a new cra for California, in declaring our independence of the impoverishing and soul-destroying rule under which we have so long suffered. Let us, for the sake of this holy cause, resolve—like our revolutionary ancestors—to shake from our shoulders a burthen and bondage, far more oppressive, ignominious and debasing, than that from which they freed themselves. Be no longer deceived by this modern, newfangled, false and illusory cry about liberty and equality. Learn at once, that there can be as gross wrongs practiced, and as grinding a despotism established in a Republic, as in an absolute monarchy, or any other sort of government. And learn likewise, another great, though startling truth, which all history attests, that through a physical revolution alone lies the road to rectify such a condition of affairs as now exists in California.

Even as myself would I have you act; unshackle and sever your-selves from all political, party and personal ties and allegiance, and advocate boldly and independently, the cause of truth, and your country's best interest, accordingly as your honest convictions shall dictate.

Excelsior! I cry to you. Be men—be freemen and patriots, as I know you none can, so long as you permit yourselves to be made mere puppets, manikins, to be moved at the will of artful, scheming, political blacklegs; since what matters it which of these shall win the game, as, in any result, yourself and country must lose.

For a time I stooped from my present proud and elevated position, to battle for the truth, in, with and against party. But instead of conquering, my cause has thus far been most badly defeated. Yet it has not been time nor labor altogether lost, for I have proved to my satisfaction, that all such efforts are fruitless, hopeless, in vain, until radical, organic changes be first effected. And you, too, in time will all find this out.

O! that glorious freedom,—that new found paradisacal existence on earth, in which revel the pure hearted, after passing through many trials and temptations,—unlearning the false teachings of their previous years, and, with nerve sufficient, determining to do and dare all things a clear head and clean conscience shall decree is right and proper. As sons of light and the elect of highest heaven, they shout for joy, and alone may boast of being truly free. Aye, free as the lark that mounts to meet, with carol sweet, the dawning beams of morn!—free as the eagle which soars aloft to lave its wings in the ether of our upper air, and scream forth his notes of liberty!—free as the swift-footed Ante-

lope, which unconfined, bounds fleetly away over our wide, extended, interior plains! For then, with actions untramelled, and uncontrolled, save by one's own independent, properly restrained will; with mind, and tongue, and pen, released from the abject, soul-eramping servitude to which an ignorant, bigoted and impure society compels so many to bow, and bend, and smother their heaven born thoughts-the impatient, imprisoned and struggling spirit, will rise from its hitherto chained and forced to be groveling position, and on the wings of love and hope, fly through all space, to seck and hold communion with that mighty Deific principle, which pervading all matter, creates all life, and through study of, and commingling our souls with which, the reasoning, thinking mind in its longings for immortality, can alone be made satisfied, that in accordance with the immutable law of progression, purification and growth towards perfection, the spiritual man will yet live, after his earthy encasement shall have mouldered back and mingled again with its mother element.

This was the religion of the great master spirits who planned and achieved the American Revolution and Independence. 'Twas the reason, faith, of a Washington, Jefferson, Hamilton, Marshall, Madison, Paine, Franklin, Adams and Henry. It is the religion of nature, revealed through her harmonial laws and beneficent manifestations, and taught convincingly by analogous correspondence and inductive process to the higher faculties of mind. It was the religion of Christ. It is the religion of God, because God itself—the sole revelation of things divine earth's mortals have, or ever will receive, and accordingly as man's heart becomes impressed and filled with it, does he see and feel truth, and enunciate such to his fellows.

It was this order of religion which gave wisdom to the minds, and imbued with such stern principles of integrity, incorruptible patriotism, unyielding spirits and indomitable wills, these heroes and demi-gods of that revolutionary cra, whom we, their descendants, should apotheosize and in a mind-built Pantheon, erect altars and statues, where by rendering them divine honors, we may learn to imitate their examples and emulate their virtues.

<sup>\*</sup>Papers by the last mail, received since this oration was spoken, bring news of a law lately introduced into and which will doubtless pass the New Hampshire Legislature, nullifying this decision of the Supreme Court,—placing all colors and conditions of men in that State on a perfect equality in rights, and claiming for such the same citizen privileges in all the rest of the States.

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## PRESBYTERIAN CONSISTENCY:

A FEW GENTLE WORDS

WITH THE

PRESBYTERY OF SAN JOSÉ.



### TO THE PRESBYTERY OF SAN JOSÉ.

DEAR BRETHREN: -- While you justly claim exemption from eritieism in dealing with the members of your Christian body, according to the letter and spirit of your ereed and according to the Constitution of the Presbyterian Church, you cannot justly claim such exemption respecting the inconsistencies of your action and the false impressions you have made in your attempt to discipline a Christian brother. Christians of all denominations are looking with some interest for the issue of these unfortunate proceedings of your body against the Rev. L. Hamilton; and while they ought, in justice to you, to make liberal allowance for the ordinary failings of poor humanity, which are apt to erop out in the heat of debate, especially in the case of those who have not thought deeply on the gentleness and forbearance of their Master, yet they cannot, in justice to themselves and to the cause of that Master, refrain from ealling you to a strict account for the consequences of any wide departure from a strictly logical and honorable course. Those of us who do not believe it was necessary (though we do not deny your legal right) for you to invade the ranks of our peaceful and prosperous Church, singularly devoted to its paster and striving, we hope, to do something for God and humanity, feel unwilling to have you bring the Presbyterian Church into disrepute, and the cause of Christ into reproach, by pursuing the course which a majority of you have unhappily initiated in your late discussions. And will you not, brethren, endeavor as far as possible to refrain from indulging in harsh, bitter, and exaggerated language in your future deliberations?

Will you not refrain from making charges utterly without foundation? Charges, which if they were true, make you the indorsers (as I shall show) of the heresy (?) you condemn? Will you not endeavor to be ealm, gentle, Christ-like in your conduct toward your offending (?) brother? Please remember that even a bad eause gains strength by being fairly presented. And remember also that the accused should always receive the benefit of the doubt, and when he is charged with believing that of which he has proved himself innocent—a charge, too, not contained in the original indictment (if your informal proceedings include an indictment)—you do him the grossest injustice and provoke him unreasonably.

Note this one fact: You have charged the Rev. L. Hamilton again and again, not only *indirectly* and privately, but *directly* and publicly, with believing and teaching universal salvation; although he has again and again denied and repelled the false charge; although he has never once taught or preached it; and you have not even attempted to adduce one atom of testimony to prove it.

But suppose for the sake of a conclusion, that the charge is true. Admit that Mr. Hamilton is a Universalist, and in connection with this, consider another fact which you will not attempt to deny, for there are fifty witnesses to it, namely this: that some of you elergymen who have accused him of being a Universalist have also told him, since you made and repeated the accusation, that if he would go back into his pulpit, obey the injunction of Presbytery, and preach good Presbyterian doctrine, though he is, you protest, a ·Universalist, you will fellowship him as a Christian brother, and of course overlook the fact that he is guilty of believing a heresy. That is to say, you propose—and you must all acquiesce in the proposition, for the injunction, if obeyed, requires you to do this-to allow the Rev. L. llamilton, a believer of "damnable heresies," to retain his position in good and regular standing in one of your pulpits. This, brethren, is a practical illustration of your exceeding icalousy for sound doctrine. You will agree to swallow the Universalist if he will swallow your insulting imputations east on his orthodoxy. In this particular case, who is the Jonah and who the whale? If you believe he is a Universalist at heart, you commit a grievous offence against high Heaven, and what you seem to think is still more reprehensible, you violate the standards of your Church if you fellowship him. If you do not believe he is a Universalist, you are faithless and false to your solemn vows as ministers of the Gospel, because you seek to produce a false impression. This is your logic: "Obey our injunction and you are a good Presbyterian; withdraw from us and preach your honest convictions like an honest man, and we will brand you, and all who fellowship you, as Universalists."

His Church believes that you ought to fellowship him, but we scorn all fellowship on any such grounds. Would your standards allow you to install a Universalist? No more will they justify you in retaining one. By his faith is he justified or condemned both according to the creed of your Church and according also to much higher authority.

If Brother Hamilton will consent to stifle his convictions of duty, if he will consent to declare only a part of what he believes to be the whole Gospel, which his most solemn obligation compels him to declare, you promise to fellowship him as a Presbyterian brother, and will feel highly gratified no doubt that this "little unpleasantness" of yours toward this Church and its pastor can be adjusted by such a compromise.

In consenting to become a party to such a compromise you do unmitigated violence not only to all articles of Christian faith, but you do violence to faith itself—the fundamental principle on which your creed and your venerable Church is founded. You have no moral right to allow a minister to preach in your pulpits, who in your opinion holds doctrines vitally opposed to Christianity. If you believe your brother holds a heresy you should arraign him in the regular manner for heresy; try him for heresy, and if he be guilty, suspend or depose him for heresy. If his error be a vital one, though he does not preach it, you have no right to fellowship him.

Though many other gross inconsistencies in the proceedings of your body might be mentioned, I will name only one. When you met in San Francisco, during the last session of the Synod there, you appointed a Committee of three to draw up a resolution respecting this "strange doctrine" of the Rev. L. Hamilton, and they unanimously reported the following:

#### Your Committee report:

That the paper read by Rev. L. Hamilton, expressing his opinions on Future Punishment, and the possibility of forgiveness of

sins after death, contains views not according to our standards—yet they do not destroy the vital doctrines of the Christian religion.

While we accord to our brother liberty to clothe his thoughts in language of his own, and to preach the whole truth, we are bound to enjoin upon him a eareful study of the Confession of Faith, and to conform his teachings to the system of doctrine therein contained.

This report which declares that the doctrines preached by him are not vitally opposed to Christianity, and not vitally in conflict with articles of faith, did not satisfy a majority of the Presbytery; and forthwith two members of that Committee, without one syllable of remonstrance, consented to another report expressing an opinion directly contrary to the former, and at the same time enjoining him from preaching the doctrines.

The following is the second report:

Action of Presbytery of San José, October 9th, 1868.

"Resolved, That the paper presented by Rev. L. Hamilton, on the subject of Future Punishment and Salvation after Death, contains doctrines so contrary to the Word of God, and our Confession of Faith, and to doctrines of vital importance to the salvation of men, that the license asked by him to preach those doctrines exceeds the highest liberty that should be given to a minister of the gospel, and that therefore the Presbytery enjoins upon him not to teach them."

George Pierson, Stated Clerk.

One member of this Committee remained true to his convictions of right and duty.

The other members of the Committee, by way of explanation for this strange conduct, stated in public as a reason for the substitute—"that other members of the Presbytery were not satisfied with the first report." A Committee appointed by a religious body, and under the most solemn obligations to report conscientiously, bring in a second resolution which declares most unmistakably that their first resolution was false, because, as they themselves confess, "they wanted something which Presbytery could indorse." Some willful members of Presbytery would not yield to them, and so, to

make their action nearly unanimous, they yield their convictions of right.

In which report, however, did they express their honest convictions? Let us see. One of the members of Presbytery, who voted for the resolution declaring Mr. Hamilton a heretic, told one of his brother ministers that he did not wish to take extreme measures, but did not *dare* to vote differently, acknowledging at the same time that moral cowardice was his besetting sin.

This same gentleman, who had also declared to a member of Mr. Hamilton's church, that he did not think Mr. H. ought to be brought to trial, vigorously defended the Presbytery for doing what he himself condemned, though he voted with the majority, declaring before the Synod "that he did not see how the Presbytery could be more lenient!"

Another member of the Presbytery, after having repeatedly and violently condemned Mr. Hamilton's doctrines—falsely styling him a Universalist, and grossly insulting him in public-asserted in the presence of several of the members of Mr. Hamilton's church, that he should have been entirely satisfied with the first resolution, which would have compelled him to fellowship Mr. Hamilton as a Presbyterian brother-denouncing Hamilton as a heretic one day, and the next day expressing his willingness to let him preach in a Presbyterian pulpit unenjoined! This is a plain statement of some of the facts in this extraordinary proceeding. If I were asked to give a reason for such gross inconsistency on the part of these elergymen, I should be compelled to reply, that in the case of a majority of them it seems to result from a melancholy want of moral courage, and from a bilious temperament which makes men fitful and unreliable, which dwarfs the mind and induces a sort of partial and abnormal introspection, and effectually shuts out all nobler impulses implanted in the soul by a broad survey of the wonderful ways and works of God. With the exception of one or two of these gentlemen I cannot believe that they are actuated by the foul spirits of envy, jealousy, and revenge. I have thus briefly hinted at some of the inconsistencies and misrepresentations of the Presbytery of San José, not for the purpose of casting numerited reflections on its members—but because I feel that that old, fearful spirit-still dominant in some members of the church, which would

eurse and ruin all who think differently from themselves, while it overlooks heresy, and hypoerisy, and treason to the Almighty in these same persons if they will servilely submit—ought to be sternly rebuked.

Of course, no person of intelligence, who reads Mr. Hamilton's printed sermons, or who hears him preach from Sabbath to Sabbath, will repeat the infamous accusation that he believes or teaches universal salvation. The fact that every Christian minister and nearly all the laity in Oakland, where he is best known, fellowship Mr. Hamilton as a Christian brother, and will walk with him hand in hand in his noble work of winning souls, is something of a guarantee for his doctrines.



# FOR THE TIMES.

BY REV. DR. SCOTT.

DELIVERED IN CALVARY CHURCH, SUNDAY, JULY 27, 1856.

EDUCATION, AND NOT PUNISHMENT, THE TRUE REMEDY FOR THE WRONG-DOINGS AND DISORDERS OF SOCIETY.

1 SAMUEL, i. 24-28.

SAN FRANCISCO: 1856.

FOR SALE BY ALL THE BOOKSELLERS.



14.853 \* PLEASE READ AND CIRCULATE.

## A DISCOURSE FOR THE TIMES.

BY REV. DR. SCOTT.

Delivered in Calvary Church, Sunday, July 27, 1856.

Education, and not Punishment, the true remedy for the wrong-doings and disorders of society.

#### 1 Samuel, i. 24-28.

Among the first discourses, fellow-citizens, American people, from Maine to Oregon. His which I delivered in this city in the Unitarian Farewell Address is full of the most affectionate and earnest admonitions. A large part of it of the shown that human depravity was not a myth, seems as if written expressly for our times. It is do show that human depravity was not a myth, seems as if the spirit of prophecy had fallen upon him, and that, foreseeing the perils of facwoperty and life in our day, were the inordinate on the point I have in hand, he says:

ove of money, the excessive desire of riches, "Of all the dispositions and habits which lead ove of money, the excessive desire of riches, he carrying of deadly weapons, the use of in-oxicating liquors, rash speculations, undue ext sin, and of human responsibility for crime; nd that all these causes resolved themselves nto the infidelity of the heart-its awful aliention from God and emnity to all righteousness, and sarely nothing has been presented from his pulpit more plainly, or in stronger terms, han the hatefulness of vice and the wrath of od against all unrighteousness. There has exclusion of religious principles." ot been wanting in the ministrations of this lace, any denunciation of the vices of society. he rewards of virtue have been unceasingly eld out to those who do well, and the terrors of he Lord to them that do evil. It is left cheerilly to the public and to the Supreme Judge to scide whether I have not labored hard and toild in all faithfulness to advance among you be cause of education free from all sectariansm. and to elevate public sentiment, and to pronote truth and rational liberty, ever since I ame to California, according to the measure of trength given to me.

Nor do I wholy despair, for it must be true, not the religion of Jesas Christ is the basis of uman improvement and well doing. However iversified our opinious may be ou other subects, I apprehend there is searcely a difference f opinion among us as to the truths of Chrisanity, and its importance to society. Nor is tere any difference of fee ing among us in our verence for the Father of our Country Hapverence for the Father of our Country Hapily for us there is yet one name that all sects minished in society—that prevention was far up that prevention was far up the state of Wastington, Ill. That in the education of children, it is of that veneration for his character and the vast importance to keep them from vile associations and wicked companions; and that, thereill a critiment that prevades alike all the fore like Hannah parents should purse, train

ill a sentiment that pervades alike all the

head of all human wrong-doing and suffering, tion and lawlessness, he had recorded for our and that the true causes of the extraordinary troublous times his warning and advice. He nerease of crime, and especially of crime against speaks to us as a father to his children. And

to political prosperity, religion and morality are indispensible supports. In vain would that man ntenieuts, gambling, disregard for the Sabbath claim the tribute of patriotism who should land neglect of religion, insubordination and hor to subvert these great pillars of human hap any gasters—and that these awlessness-and that these eauses were more piness, these firmest props of the duties of eith ctive and more tearfally developed because of zens and men. The mere politician, equally he teachings of phrenology and of hurtful with the pious man, ought to respect and chersms, and of a false philosophy as to the nature ish them. A volume could not trace all their connections with private and public telicity. And let us with caution indulge the supposition that morality can be maintained without reli-gion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in

> Last Lord's day you may remember, fellow citizens, that I attempted to explain briefly the history of Hannah and the dedication of her child to the Lord. For practical purposes, I considered our population as divided into two classes—adults and children. And that we should do something immediately for both, but that we could labor with the most hope for the young. From the Scriptural history of Hannah and her child. I made the following important

points. namely:

I. That vast importance was attached to early impressions, and that therefore we should secure the inculcation of right, moral and religious principles upon our children in their earliest and tenderest years. This point was still fur-ther dwelt on in the evening by showing the importance of having right established principles.

II. That by the early implanting of right principles, vice is checked and crime prevented, and, consequently, the State is saved from heavy

fore, like Hannah, parents should nurse, train

ble themselves, and keep them as much and as and then hope on and toil on. It is certainly long as possible under home influences.

IV. We attempted to show that the relief of community is a great work the suffering, the education of the ignorant and in a moment, nor by any o the reformation of the vicious is the great work committed to us as patriots, philanthropists and Christians, and that we must achieve this work with all our heart and without delay.

V. The history of Hannah, whose piety we found to be eminent, showed the paramount influence of mothers upon their children. To the mother it is given to impress on the mind and heart of the child, an image that shall shine glariously forever. It is hers to wreathe the foliage of her own vine into beautiful garlands, and ripen its blossoms into fruitful clusters to adorn the bowers and halls of the Paradise of the ever blessed God.

#### Parents and Teachers.

The first place and the highest responsibility in the education of children belong to parents themselves, nor can they wholly escape from this responsibility. The next place is confessedly that of the professional teacher, both of the week day and Sahbath school. And this brought me directly to my subject, which was, and is, a " plea in behalf of Sunday Schools," especially for such children as are orphans, or whose parents are either irreligious or so indifferent on the and without religious instruction. While it is, however, our duty to ourselves, to our country, land to a knowledge of Gnd and of His laws, and to a knowledge of and reverence for the laws of Still, as parents, we must remember that there is a responsibility resting on us, that cannot be met upon general principles, or by the discharge be swallowed up in the abyss beneath. sympathy always encourage the teacher in his efforts to imbue them with knowledge and good principles.

To many persons the contemplation of suffering around us is so distressing our moral evils are so appalling, the difficulty of doing any gond is so great, and the best results obtained or hoped for so unsatisfactory, and their own efforts so feeble, spasmodic and disproportionable to the work to be done, that they turn away from the subject, repulsed by its greatness and diffi-culty. Others are an perplexed by the multi-plicity and variety and apparent contradictions of the means proposed as a remedy for human suffering, and so dissatisfied with the success they receive by design and without the intention that has hitherto attended the efforts put forth of their teachers and parents is radically wrong. for ameliorating the condition of society, that I mean to say the principles they are taught or

and instruct their own children as far as possi- effort, or in one hour, let us do what we can true that the right instruction of the youthful It cannot be done in a moment, nor by any one man, nor by the mere resolutions of a Legislature. It is a work requiring time and patient labor-profound investigation and experience. Nor can it ever be done aright without the blessing of Him who has made of one blood all the families that dwell on the face of the whole earth. I do not therefore, desire to make any apology for so often dwelling upon these matters. Many years studying of the rise and influence of Cniumerce and Letters, and of the rise and fall of free States, and of Constitutions and Laws, and of the systems of education that have been tried in this country and in Europe, convince me that as a country our only hape is in the intelligence, morality and religion of the penple If these are not sufficient to maintain our Constitution and Laws, they must fall, and with them will perish all our sacred rights and liberties. As the Church of God is His great teaching institute for the world-as we are commissioned to teach all nations while we preach the Gospel to every creature, we feel authorized to plead for the educatinn of mankind as a remedy for their wrong doings and sufferings.

#### The People are Sovereign.

subject of bringing up their children, that they I. It is clear that with us the sovereignty is with allow them to grow up without moral restraint the people, and that the only restraints put upon that sovereignty are to be found in our Constitution and laws made in pursuance thereto. and to our Maker, to du all we can as citizens is also plain that the frame work of society rests and as Christians, to bring up the youth of the upon the masses. If they are in a healthful condition, then all goes well; the social edifice is secure; but if they are corrupt and in an unour country—to nurse, train, educate, restrain healthy state, then the social edifice is like a and dedicate them as the mother of Samuel did: stately building on the summit of a slumbering volcano. It may seem to be as secure as it is beautiful, although it is every moment liable to of our duties to the State. Our schools are in- the ignorance and vice that now exists in our tended to be co-workers with us. They must large towns and cities, and which are constantly not be substituted for parental care, catechising being increased by emigration, and the natural and oversight. Parents themselves must take a increase of depraved families go on unchecked deep interest in the selection of teachers for for another generation, the well-springs of sotheir children, and look over and assist them in cial health will be so polluted and corrupted, their studies, and be as far as possible their com- that the very existence of social order will be panions in preparing their lessons, and by their put in imminent peril. Good men have sometimes expressed their astunishment at the wrongdoings and sufferings of our fellow men. But when we consider how long the masses have been left in ignorance, and the young have been permitted to grow up in vice, and huw hardly the multitudes have fared from tyrants priests, and anarchy, the wonder with us really is. not that we find so many depraved and suffering, but that the moral contagion has not already spread to every class of society. Nur is this the whole of the evil. Ignorance is not all.—Mental stupidity and moral callnusness are not all. Much of the instruction bestowed on youth is radically wrong. Much of the instruction which they do nothing. But the subject is too vital to which they have be overlooked. Nor can we escape from its rescenes, are radically wrong. Such, for example But the subject is too vital to which they imbibe from companions and passing sponsibility by sitting down in despair. It we as pride and haughtiness of temper, the spirit

bruising her durling's head.-The blossoming of this seed is seen when the child revenges himself upon his brother nr companion in school; for some funcied wrong, and its fruit in the duel or the street fray. Now no one can deny but that different and more happy results would follow, if the precepts of the Sermon on the Mount were faithfully impressed upon the minds of children. Nor does any doubt but that there is an urgency for immediate attention to this point. Our code of blood draws its nourishment from

the nursery The right beginning is the first and the chief preventive in our power of the moral and social disease that is preying with such dreadful ravages upon us. We must not wait till it is full blown and perhaps altogether beyond remedy. Venienti occurite morbo of the old physicians is the only safe motto for us, or the obsta principiis of the Romans. We must resist the beginnings of evil. We must come at the discase, before its virus prevades the whole system, and the vital functions are destroyed by it. Every one knows that a little care, a right effort, and at small cost may be sufficient to arrest a dangerous and contagious malady, while yet in the bud; but that when it is allowed to take root, and grow strong, then every effort and every expense may be unavail-ing. The skilful educators of our youth are the Docrors Jenners of society. They insert in early and good time, a conservative power, which once within the system will hardly lose its power in s ven or seven times seven years, and which either altogether averts discase, or renders it at least mild and tract able when it comes. Our teachers, if wise and successful, will use a moral vaccine which may prevent, and which must modify our social disorders. Nor is there any other way half so good by which to produce the highest social health among us.

#### Laws with Penalties.

II. Now, if a proper education be what I have described it, then much more are we to regard the teachings of the pulpit and of the Sabbath

School as a preventive of crime.

It is in the House of the Lord on the Sabbath that the Word of God is read, and its precepts, commandments, threatenings and promises are explained to the people. It is impossible to know to what extent the influences of the Sabbath services may prevail over the doings of a Christian assembly during the week. But they ought to be, and they are very great. for the reasons that the Sabbath Schnol has chiefly to do with the young, and that its instructions are more direct, and accompanied with social warmth, it is pre-eminently an agent in preventing crime and checking vice, whose importance can scarcely be overrated.

I do not say, my fellow citizens, that our Constitution and laws are not good. I believe them to be the best that have ever been framed by mortal man. Nor do I helieve that uninspired men can furnish the world with any better. Nor do I say that we are to depend wholly upon moral suasion, and that our statute laws must not he sustained by the execution of their penalties-nor that punishment is not necessary. But I de say that all Governments have, in all

teaches when she stamps the naughty floor for ages, leaned too much upon punishment as a means of repressing crime, and not enough upon the law of kindness. This is true of all kinds of criminals, but especially of juvenile delinquents. I hold that the history of our race, and the results arrived at by the wisest legislation of the greatest and most highly civilized nations of Europe, provo conclusively the following

FIRST, That punishments are essential for the restraint of criminals and as a terror to evil doers. The majesty of law, without which there is neither liberty nor happiness, cannot be sus-

tained without penalties.

SECONDLY. It is quite as clearly proven, that mere punishments, even under the most favorable circumstances, do but little in the way of checking vice, repressing crime, or healing human suffering, or of reforming the delinquent. There are some things that should not be familiar even to our thoughts, much less should they dwell on our lips, or linger in our ears, or ubide in our presence. And certainly there are many things which children should be kept from knowing or having any familiarity with as long as possible. The testimony of the best men in England is, that the effect of frequent and of public executions is brutalizing and de-grading, and instead of having an influence to prevent crime, rather increases it, and prepares the way for their repetition.

It is found that the very spectacle of a buman heing executed as a sacrifice to popular vengeance kindles the passion of murder. A vain and wicked curiosity first prompts to witness a revolting and ghastly spectacle-and then contemplates the agony with indifference, und then with pleasure, and then with a desire to see it again-and thus the demoralization of the finer feelings is complete. It is to prevent such brutalizing effects that the wisest legislation has ordered that executions should be in private, and with the least possible display of force and of barbarity. As Plato long since said, "the law is mind without passion, and therefore like "Lex est mens sine affectu, et quasi Deus." So the punishment of vice must be executed without any vindictiveness or show of revenge. It must be done so purely, and so palpably as a necessity of law, that no feelings of revenge can be excited. To inflict punishment of any kind in such a way as to excite passion and arouse revenge, is to increase the evil, rather than remedy it. The object of punishment is not revenge or vindictiveness, but to reform and save, if possible, the guilty, and make the law a terror to evil doers. The punishments inflicted then, must not be in contravention of law, but according to law and justice

THIADLY, The happiest experiments of statesmen and philanthropists in trying to reform the vicious, and ameliorate luman suffering, demonstrate that kindness will do more to prevent crime and arrest the career of wrong doers than all other measures that have ever been devised. Kindness is the surest road to all human hearts, but especially of the young. And of all kinds of kindness known to man, that which opens up the mind and enlarges the heart-that quickens the intellect and the affections-such goings forth of kindness as is contemplated in clothing the naked, feeding the hungry, and soothing the suffering, and pouring the light of truth and knowledge upon the darkened understanding.

If then truth in love is the remedy for human but until the work of education is rightly done, wrong doing and suffering-if the punishment and all have revenence for God and for his laws, of evil doers is of itself not an effectual check we shall never have a home here fit to rear our on vice, nor a preventive of crime, as all human -children in, nor a moral and religious, peaceable legislation and experience show, " what shall we do ?" Are we to despair? By no means; there is much we can do, and do at once. The suffering can be relieved—the young can be educated. Nor can I see any other way to purify the body politic, and restore our social condition to a healthy state. To quicken the intellect and the moral feelings of the rising generation, will do what no degrees or kind of punishment has ever heen able to do. It will go far to prevent crime. if it be accompanied by the grace of God. to bring our adult population to fear God and keep His commandments, is the only way to make them happy and well to do in the world. The fountain and origin of the tribes of the wretched, is the depravity of our race. And the crop of evil doers, in spite of all that is done by the police and by the work house, and the prison and the gallows, is generated every year with as much certainty and regularity as the ordinary harvest that is gathered by the patient and toiling husbandman.

#### Punishment found wanting.

We are told that in courts of justice from year to year, the same faces are seen coming back tor punishment for fresh offences—the former punishments which they may have received having proved quite ineffectual to deter them from the commission of fresh crimes-and, that also there are constantly coming to the bar, the faces of parties who had not previously been there themselves, but who are in various ways related to the former criminals-and that in the words of Mr. Advocate Moncrieff, of Edinburgh, (See Edinburgh Review, for much on this subject) "in the number, in the extent and the nature of the crimes, there is a singular and peculiar coincidence."

Now there must by some rule or law on this subject-and we believe that it is found in this -that in society the same soil substantially is cultivated in the same manner from year to year, and that in this soil, by far the greater proportion of the crimes that people our jails are early generated—and that therefore, if as citizens and as philanthropists, we desire to prevent the commission of crimes, and to improve our social order, we must rely not upon punishment, nor upon prison discipline; but upon cultivating the soil, and preventing the weeds that grow there from the beginning, and upon sowing in that soil, as we carefully prepare it, the good seed. That is, we must begin early in the season, and we must put into use all our improvements for draining and sub-soiling. We must harness up all our forces, and but our steam engines for draining to work. Our private and public for draining to work. Our private and public schools, day schools, night schools, ragged schools, industrial schools, and Sabbath schools, and by the unceasing plying of such combined and mighty apparatus, drain off the hot bed of crime and infidelity, and immorality, and cause to grow up instead thereof the blessed fruits of virtue and piety. We may erect a citadel on every street, and plant cannon on the top of every warehouse, and convert every man and boy into a dragoon, and scour the country from the sea to the mountains for gamblers and thieves,

and well to do city.

The faithful and honest execution of wise laws, prison discipline, education, home missions, and the weekly administration of the pulpit, and other like agencies, are of the atmost importance in their place, but they are of themselves inadequate to the work of preventing the generating of criminals. To depend upon such means only is to fire a battery upon the enemy, or below the pitch of the guns—the shot goes over them. Before such agencies can take effect, their objects must be raised to the level of human beings, and there is no means by which this can be done at all, or at least, done to so much purpose, as by the agency of schools for the poorest on the week day, in which they shall be taught to think and to read, and schools on the Lord's day, in which they shall be taught their accountability to God and their duties to their fellow men.

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III. In our opinion, history teaches that hitherto the principal means for alleviating human woes have been too much of a punitive character. It is indeed necessary that laws should he sustained by penalties -that life, character and property should be protected by the punishment of offenders; but the chief business in regard to juvenile delinquents should be to reclaim them from their evil ways. And in the punishment of evil doers of all ages, great care must be exercised in punishing none but the guilty, and that their punishment be not disproportionably severe. It is a wrong to society when punishment is inflicted through revenge, or in a spirit of vindictive hate, or is accompanied by any circumstance that tends to harden the spectators to crime, and brutalizes public sentiment, or diminishes the majesty of the law in the eyes of the people. As it is the kiss-and not the blow that subdues the heart of the youthful offender, so it is the magic of kindness that saves the erring, rather than the terror of punishment.

#### Ragged and Industrial Schools.

In addition to the means and agencies that we have already at work, we want what are called in England Ragged Schools and Industrial schools, such as have been established in Scotland-schools that furnish, as far as need be, food and clothing, and train the children to some useful employment, at the same time that they are taught to read and to understand some of the great doctrines of the Bible. Food and training, and religious instruction, are so secured to poor children in the Scottish Industrial Schools, that they are taught to rely upon themselves-to help themselves as much as possible. Our public schools, excellent as they are, are not intended to supply food or clothing to the poor, nor to teach the children any useful employment. And in these particulars they fail to meet our whole wants. Nor do our asylums, hospituls, and places of relief and refuge meet our necessities. These are important institu-tions, and deserve the intelligent liberality of the community; but there is a large class, and the class is rapidly increasing, who are not proper subjects for either of these institutions.

life would be destroyed by putting them on a level with the inmates of such institutions. And many are not able to go to the public schools, because they are too old, and yet are in great need of elementary instruction; or if not too old, they have to labor all day for food and clothing, and if they get time to go to school, they are not taught any trade by which to eare a living; nor are they taught their doty to God. The Industrial School and the Sabbath School are therefore both needed to complete our educational wants. All the children of a community must have food and clothing, and at the same time acquire habits of industry. and a knowledge of some trade or kind of business by which the earn a living, and make their way honestly and honorably when they go out into the great world. If you offer to teach a child on Sunday the way to Heaven while his clothing is so shabby that he is ashamed to speak to you, or while his stomach is gnawing with hunger, he doubts your sincerity-unless you provide first for his wants-it all looks to him as a mockery to tell him of the love of God And it is equal mockery to such a child if you tell him to go and work, if he knows not how to work, nor where to find employment And of many children, we may ask, how should they know how to earn a living? They see no work, no neatness, no industry at home. things are all in an unknown tongue to them. If they are ever to be industrious members of society, they must be brought up in the habits of industrious labor, suited to their years. To supply the wants of many children, both orphans and others, we want an institution that should combine manual labor suited to both sexes and all ages with instruction both in the elements of knowledge and of religion, and at the same time so far as might be essentially necessary, supply them with decent clothing and healthful food. Reading, writing and arithmetic, and some knowledge of the word of God, are essentially necessary to the well being of society. No education, however extended, is complete without religious instruction, drawn from the pure source of the Bible alone. And in this particular and the most important one, Sabbath Schools are the best institutions that have ever been tried. There is nothing superior but funily religion and pastoral supervision. And for those that keep themselves out of the pastor's precincts, and who have but little religious influence in their families, the Sabbath School is our only hope.

#### An Incomplete Education.

Education is, of course, the basis of every method that can be tried for the prevention o erime and the reformation of juvenile delinquency, and, it is invariably admitted both in this country and abroad, that moral training is the most essential part of education. The practice, however, if not the theory of both school teachers and school directors so far overlooks the moral teaching for the more brilliant results of intellectual cultivation; that the teacher is usually most commended whose pupils are the farthest advanced in knowledge without distinct reference to their deportment. So long as this error prevails, and prizes are awarded without direct acknowledgment of moral worth or re-

Their self-respect and hope of advancement in buke for bad behavior, we shall find our children well educated, rather than well behaved; and so long as this continues, so long education will be no barrier against crime. Abundant statistics both in this country and in Europe have been repeatedly farnished, which prove beyond the possibility of a doubt, that more intellectual education is a simulus to, rather than a preventive of crime. Schools without noral restraint are no checks on crime. The chaptain of Pentonville, England, reports, that aut of 1000 prisoners, only 155 had never attended schoolthat 674 had attended the usual private, octional, parochial schools; but that of this 1000 prisoners only 171 had ever been to Sunday Schools. Similar reports have been frequently given. And the sum of their proof on the point in hand is, that moral training is the only preventive of crime. In the most highly favoredcountries there have always been the following defects in the bringing up of children:

First—Adequate provisions have not been made for the complete education of all the youth of the country in their physical mental,

and moral powers and faculties.

A SECOND defect is, that even where the most liberal schemes have been devised and executed for the education of the people, still many have remained in stupor and ignorance-either not tangit at all, or tanght so badly, that they know but little, and actually practice less. They remain ignorant of many of their duties, and are not awakened to the consciousness of what they could do far themselves. It is a great error to confound going to school with being educated. It is one thing to be able to go over by rote a lesson, and quite another thing to understand it, and have arquired mental strength for conflict with difficulties. It is quite a prevalent error to confound churchgoing with personal piety. Some seem to think that all that is necessary to do to go to Heaven, is to repeat a creed, say a tew prayers, put on fine clothes on Sunday and go to church, and pay their pew tax when called on This is all very well. And I hope you do faithfully attend to all these things; but you must not rely on them for salvation. The beart must be renewed, and Christ Jesus most be formed in us, the hope of glory. No one who has not personally given his attention to this subject, can form any just idea of the profound ignorance of adult persons on the doctrines of the Bible, who grow up without being taught the Catechism. Commissioners of Pentonville, in their fourth report, state that the ignorance of those who are brought under the instruction of that place of Christianity, is most deplorable; so that terms used in ordinary pulpit discourses convey no distinct idea to their mind; and the peculiar doctrines of the Gospel are altogether unknown, or so confused in their minds as if they heard of them only through some distant and obscure tradition. As farmers, laborers, domestic servants, they were as intelligent as others, and as regular at church; but remained ignorant of religion, because they did not understand the minister. The Chiplain of Hertford says, that out of 463 prisoners in the year 1847, he found  $22\frac{1}{2}$  per cent, ignorant of the name of Christ. And that in 1848, as many as 127; or about a fourth, were in the same predicament.

We may get some idea how it is that such ignorance prevails, if we remember that London the estimated as having a population of two and become reckless and degraded. a half or three millions, and that the whole number of places of worship is not quite 800. with sittings for six or seven hundred thousand persons. There is, therefore, every Lord's Day in London, about two millinns of souls that do not attend either church or chapel. These statistics are taken from English authorities, and the same views I have taken are sustained with great ability in the Edinburgh Review

Some idea may be formed of what the pupillous districts and large towns of even this country will become, unless the evil is corrected in its very beginning, when we recollect that there is such a thing publicly acknowledged as panperism in the great State of Massachusetts, the very fountain head of intelligence and enterprise and ot many good notions, but with a few very bad isms. In the manufacturing town of Lowell, with a population of probably 25,000 inhabitants, there were, a few years ago, several hundred purpers, who were in whole or in part supported at the public expense. Now I do not allow, as some contend, that manufacturing or density of population must be accompanied with pauperism. I have elsewhere defended mercantile pursuits against such charges. I do not believe that trade and manufacturers are attended necessarily with any demoralizing effects. I do most certainly believe that the want of education-the want of the right kind of education, a want of right intellectual, industrial and moral training in the youth of any community will be followed by vrime, which, in its turn. will, and always does, produce wants, poverty and wo.

#### Absenteeism in California,

IV. I am now prepared to observe that one of the great and out-crying causes of the evils that oppress our State is absenteeism, both of parents and children, and the consequent disruption of family ties. This living on the wing—here today, but who can find you to-morrow?-this dissolution of families before their time is a system or institution that annually transfers hundreds of thousands of dollars from our purses to those of our Eastern brethren, and makes us hewers of wood and drawers of water, nr rather hewers of rock and diggers of gold-yielding soil, to our contented and stay-at-home countrymen and the rest of mackind. But what is worse, this habitual traveling dissipates the mind, breaks up the discipline of the family, and leads to innumerable evils. The separation of parents from their children is a great evil. So perilous do I consider the sending of a child away from home to a distant boarding school for an education. that it seems to me a serious question whether even a liberal education is a sufficient reward for the loss of parental control, discipline, example and affection. The evils of boarding schools and of college commons and steward's halls, I have spoken of before. The disruption of the domestic relation by the husband spending histime in one place and the wife in another, and the children somewhere else, has a most pernicious effect upon both parents, and is likely to leave the children badly educated and home-There is no earthly chance for the true permanent elevation of any community without he ungodly and vicious like themselves.

the seat of the greatest power in the world, may men without their wives, mothers and sisters the estimated as having a completion of two and havone reckless and degraded. The laws of mature cannot be triffed with nr violated with impunity. And this may be the proper place for me to intimate that I have a great deal to say against families congregating in boarding houses and hotels. It is perfectly obvious that the tendency of such a custom is highly dangeraus to public morals and domestic peace. Newly married ladies should neither stay or home with their parents, nor go to a fashinnable or crowded bnarding house. Nor should they spend their time in idleness, or what may be even worse, reading novels in the morning, listening to gossip in the afternoon, and then spend the evening in a heated theatre. Is it surprising that such a family soon become restless, broken down in fortune and in health, and reckless and rnined, both for time and eternity. "Love in a cottage " is better than a palace without honor or domestic peace. It is better for a newly married pair to gu to housekeeping, even in the humblest manner, and put their shoulders together and bear the burdens of life at the very beginning. It is good for them to bear the yoke in their youth. Their toils and their mutual strugglings together, and to sustain each other up the hill, will sweeten all the cup of matrimonial existence. And if they become prosperous, they will recollect their early days of self-denial and struggle as the sweetest days of all their lives.

O that I could reach the ear of every merchant, shopman, miner, laborer and clerk, as well as every merchant in the land, and warn him against spending his time and his earnings in clubs and drinking houses, instead of having a neat home, though it might be an humble cottage, and "Heaven's last, best gift to man"-a help meet and companion-a lawful and wedded

It has been found by repeated experiments with convicts transported from Great Britain, that the only chance of reforming convict fe-males, was to place them in the situation for which nature intended them, and in calling forth the feelings of a wife and mother, which, though downcast, are rarely extinguished in the female breast. "The general good conduct of female convicts in Van Dieman's land atter marriage, is almost incredible," says the Edinburgh Review.

There is a great principle in human nature on this subject, which is just as strong in San Francisco as in Van Dieman's land; and, although it may not be as strong in men as in women, still the hest preventive of crime, and in fact the only hope of reforming them after they have fallen into dissipation, is to have them in such a situation as will call out their natural feelings of hushand and wife, father and mother, in the strongest and purest manner. But this cannot he done if men live as hermits or monks, separated many long months, and even years, from the society of their wives and children. ties should be strengthened rather than weakened if we would have a healthy state of so-eiety. There is also another and kindred prineiple of human nature, which is on the side of virtue. It is this: however wicked and even vicious parents may he themselves, it is seldom, perhaps never, that they wish their children to permanent family residents. An aggregation of the parental bosom there is a strong instinctive

wish that their children may be prosperous and morally better than they are. This is doubtless one of the great providential principles that bind families together for the welfare of society Even criminals are not destitute of all good and kindly feelings. They are seldom void of all pride in their children or of fondness for them, and for their own parents. Even among at the owest hannts of crime and infamy, it is seldom that parents, by direct training, teach their own children to he vicious. Total neglect, or total inapility to discharge the proper duties of parents, vile lodgings. filthy clothing, depraved neighbors, are quite enough to account for excess of erime amongst the offspring of the abandoned poor in arge towns. The leetings of nature are the last to leave the fallen, and these are to be found amongst the vilest of mankind more than is generally thought. It is rare to find a human being, in whose heart there is not some corner eft wherein to place the lever that may turn nim to God and virtue.

## Our actual condition and its causes.

And now, finally, what is our actual condiion and what is the remedy? What are our

Fellow-citizens, when I first landed on your shores—I remember the time well—I was told hat the times were sadly depressed—that it was nuch more difficult to raise money for any purpose than it was when I was invited to come, but that society was rapidly improving, and that ru would build me a fine church, and that a revival of business would soon take place. You have built the churchand paid for it. You have

ival of business would soon take place. You have built the church and paid for it. You have obly done. But the improvement of society ias been disproved by recent proceedings. And he revival of business has not yet come. A ew spasmodic or galvanic emotions have been elt, but the tendency of real estate has been lownward, and is still going on in the same lirection. That such would be the case I alvays maintained, but the downward tendency has been more rapid and with greater throes and onvulsions, and a more dangerous momentum han I anticipated. Still I have every motive o make me love California, and 1 do feel the leepest interest in its welfare. I came hither at reat sacrifices in almost every point of view. 1 have a large young family here to take care of. have said and written a great deal in behalf of his State I have always tried to look on its right side. Its gold, its soil, its climate and s geographical and commercial position point t out as the home of wealth and power, and the ery "pathway of empire." God, in his provience, has highly favored this portion of the lobe. Why, then, is there such a continued cry f violence and blood, of suffering, depression nd consuming want? There may be honest ifference of opinion as to some of the causes hat have brought us to our present condition, nd there may be, and there no doubt are, hon-st differences of opinion among patriotic and ure minded men as to the true remedy for our

word of God have revealed them.
The cause of causes is human depravity.
Back of all other causes lies the fountain
rom which flows the stream of human woes.

vils. But the causes and the true remedy are

o my mind pertectly plain. History and the

living God, and a want of original righteousness. The immediate causes and actual developments of human depravity among us that have made us a hissing and a terror in the civilized world, are to be found in the corrupting influences of gold and of riches accumulated sud-denly, and often by dishonest means—speculation and fraud-idleness-too many seeking to live by their wits and not by honest labor-the nggregation here of the depraved and the adventuring of many lands-the absence of family ties-husbands and fathers and brothers congregated here without their wives, daughters and sisters-the presence of swarms of lad women from almost all parts of the known world in our cities and throughout our mountain townsand hard drinking, and gambling, and working on the Lard's day, and the carrying and using of deadly weapons, and lawlessness in a thousand ways-the idea and the feeling too that this was not our home-that this country would do to trade in—to speculate in—to sorape gold out of—but not to make one's home—and the consequent shipping out of the country of large sums of treasure, and recently more than everand the s nding away of our children to be educated-and the prolonged absence of citizens and capitalists from the country-the indifference of some as to the support of Home institutions, and the absorption of others in their own affairs, and their refusal to perform the duties of good citizens in upholding the laws of the country, and their neglect of public affairs, and the consequent leaving of them to fall, in some instances, into the hands of incompetent, unprincipled or bad men. These and the such like are the immediate active causes of our present melancholy state of affairs. And as a result of these things we are overwhelmed with corruption. And the dark, deep torrent of blood is fast bearing us into chaos and hopeless rum. Our children's ears are becoming sofamiliar with the ugliest words in our language, that there is danger they will grow up emulousnf deeds that would disgrace barbarism. Why this averted countenance and cold suspicion at the meeting of neighbors? What has become of the bright sunshine joys of our social gatherings? Why are so many faces sad and anxious, and why are some of our homes desolate or cheerless? The answer is but too plain. Onedreadful deed of lawlessness and blood after another crowds so closely upon us that the heart grows sick at the recitals that fill our daily papers. And is this demon thirst for blood-never to be slaked? Has our community hecome like the herds of wild beasts in a Romanamphitheater, which, when once they had tasted of the warm blood of their victims became unmanageable and perfectly furious? children to be born Mephibosheths, lame and mal formed, and marked with blood, because of the alarm and terror that fill our ears from the daily record of crime? Are we on these radiant shores never again to have peace and prosperity?" Is our history henceforth to have but two chapters, gold and blood, and blood and gold? Are we to read of nothing but corruption, fraud and hankruptcy, of arrests and trials and executions-and then again of assassinations and robbery, and of murder and hanging,-until such things shall press in upon families as the atmosphere does, and the very first words our

der with fright when we were first grown up? us go hack to the goal and take a new start on and in their innocent plays from day to day are our career of life." and in their innocent plays from day to day are they to frighten one another with threats of a Vigilance Committee, and act over again the appalling scenes that have startled us from day to day? Do I speak of facts or of fancies? O to God they were not dreadful facts known of all men.

### The remedy.

Aid, fellow-citizens, is there no remedy? We think there is. Society must be regenerated. We are quite sure there is a remedy. And it is this: We must get back to the platform our fathers tried and found good-to the platform our brothers are now standing on in our transmontane homes. We must get back to the Bible, and to the honest and faithful administration of constitutional laws. We must elevate and purify public sentiment by the principles of the ten commandmeats, and of the sermon on the mount. must have the gospel of Jesus Christ in its purity and power, in all our families. And it we cannot do all this in one moment, we must begin and do what we can. And if we cannot save the adult population, let us at least try to save the children. And in order to keep their tender minds from contamination, let us have no more pictures of assassinations and executions. Let us have no more conversations in the presence of our children about deeds of violence and bloodshed. The often hearing of such tales of horror blants their sensibilities, and destroys all finer feelings. Let us cherish sentiments of kindness, and allow ninety-nine guilty persons to go unpunished rather than to punish one innocent person. And when the awtol execution of law has to take place, let it not be in public, but in the jail yard or in the dark dangeon Let us have no more pandering to the popular cry for blood. Let us have no Theban or Thracian orgies re-enacted in our streets—no "anto de fe," nor Roman holidays, to granty a morbid thirst for blood, which, the more it is fed, the more insatiable it becomes

An article appeared in the "Chronicle" of this city, last Thursday, which is so much to my mind, that I have taken the liberty of aranscribing the following sentences. In speaking of our "wrougs and their remedies," and despairing almost of any redress troin reason or

justice, that paper says:

"Our only apeal now is to that Superintending Power which has never forsaken the American people in their extremity; which sustained us amid the stormy waters of the Revolution, when they threatened to engulf our vessel, and granted to us an interval of happiness and repose, such as heaven never vouchsafed to any other people. We ask for peace and quiet; we ask for stability and an honest administration of the government; we ask for a transition from our present unhappy state to that peaceful condition of society in which we were nurrured and educated in the old States.

It is clear that we must retrograde; we have been on the down road-we are on it yet. Let

But I would not have you think that our duty requires us to sit still and " wait for some provi-dential power" to " come among as and devour the moral monster who is glutting his maw with

the carcass of Virtue.

In going back to the goal, I would not have you go to chaos. We have some good things left. Our fundamental laws are good. embody the highest wisdom and the best experience of the wisest and best men that have ever lived. And we have some honest and able men among us. and we have a large number of churches, quite as many as a population no

larger than ours is likely to sustain.

We have the word of God and the Gospel of Jesus Christ, which are as efficacious now, and in these ends of the earth, as when the Redeemer shed his blood for the redemption of sinners. And we have all the apparatus and machinery of Christian benevolence and patriotism that we could desire. We have a Bible Society and Tract Society. We have Public Schools and Subath Schools—a Lycenm, a Mercantile Library Association, a Mechanic's Institute, and Associations of Firemen, and various Benevolent Societies, and a Young Men's Chris i in Associ-And we have Hospitals and Asylums, and Cours of Jastice Nor do I believe that these various agencies of civilization in this city are inferior to those of any of our sister cities. I do not believe our Public Schools are in be surpassed by those of any other city of the same age and population in the world.

What we want then is not externals, but internals. We want the people to fear God and keep his laws. We want law and not lawlessness. We want the Spirit of Christ, and not the mere name of civilization and forms of godliness. This is all we want to make this the brightest jewel of the American continent. When the Gaspel of Jesus Christ shall prevail among us in its purity and power, then will men be honest and soher and in Instrious-then will they be charitable and pure and lawabiding-ind then, but not till then, will there be stability and confidence, and brotherly kindness and peace among us. But you may denend upon it, the stream of blood will never be staid while men take the law into their own hands, and while the fierce brutal passions are excited under the pretext of supporting the laws, and revenge is mingled with the main-ten once of justice.

Never shall we have peace while gambling and lewdness and murder are allowed to reign in our city in defince of our statutes. Nor can we expect freedom from violence while the practice of carrying deadly weapons is continued, and the intaxicating glass is used to keep up brute courage. And never will men he virtuous until they are governed by principle, and not by brute lorce—never will they be happy until they fear God and love their tellnw men This is my testimony concerning our evils and their remedy. And may God bless every one of you, through Jesus Christ, to whom be glory lorever-AMEN.

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# DISCOURSE

DELIVERED IN THE

# HOWARD PRESBYTERIAN CHURCH,

SAN FRANCISCO,

Thanksgiving Day, December 7th, 1865,

ВУ

HENRY MARTYN SCUDDER, D.D.,
PASTOR.

PUBLISHED BY REQUEST.

SAN FRANCISCO:
TOWNE & BACON, BOOK AND JOB PRINTERS.
1865.



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SAN FRANCISCO, December 8th, 1865.

Rev. HENRY M. SCUDDER, D.D., -

Dear Sir: Having listened with great interest to your sermon, preached on Thanksgiving Day, in the Howard Presbyterian Church of this city, and desiring to preserve the thoughts you placed before us, in a permanent form, we hereby respectfully request you to furnish a copy of the same for publication.

Trusting that you will find it expedient to comply with our request at an early day, we remain,

#### Very truly yours,

C. W. Armes,	B. C. HORN,
CYRUS PALMER,	John Bensley,
CHAS. CLAYTON,	S. C. Bugbee,
J. H. Underwood,	W. A. Palmer,
Chas. L. Bugbee,	S. H. Harmon,
Wales L. Palmer,	Geo. T. Hawley,
N. C. WILDER,	EBEN. KNOWLTON,
Chas. Geddes,	J. B. LYLE,
H. W. Brewer,	E. A. UPTON,
GEO. S. MANN,	SAMUEL I. C. SWEZEY.
I. W. TOWNE.	

#### GENTLEMEN: -

It gives me pleasure to comply with your request; and I herewith submit to your disposal the manuscript of my Thanksgiving Discourse,

I am, very respectfully, yours,

H. M. SCUDDER.

SAN FRANCISCO, December 9th, 1865.



# DISCOURSE.

"LET EVERYTHING THAT HATH BREATH, PRAISE THE LORD. PRAISE YE THE LORD."—Psalms cl: 6.

THE Chief Magistrate of the American people has summoned them to observe a day of thanksgiving.

An unbroken Republic, throughout all its component parts, is called to hold solemn, joyful, universal festival; to celebrate a grand jubilee; to unite in the oneness of a great, consolidated people, and render praises to the bountiful Author of all good; to confess individual sins, and the sins of the commonwealth; to bless Him who forgives and restores; and so to mingle the tears of genuine penitence with the sunshine of a glowing gratitude, as to span the entire national sky with a rainbow arch, radiant in beauty, and prophetic, through God's vouchsafed grace, of exemption from any future deluge of civil war.

How appropriate is this convocation! How fit it is that the mart and the forum, the office and the workshop, the warehouse and the store, should be closed; that busy, bustling, dusty Secularity should take an anodyne, be put to bed, rocked to sleep, and left at home; and that Christian Patriotism, with its Sabbath garments on, longing to express its thankfulness, and

yearning after the highest consecration, should seek the sanctuary of our God.

How seemly it is that the magistrates of the land, and all the people thereof; that both young men and maidens, old men and children; should come forth this day in holiday attire, with heads anointed with the oil of gladness, and necks garlanded with the fragrant flowers of gratitude, and that they should assemble themselves in the courts of the Lord's house. Sound the trumpet, strike the cymbal; let the people come up from every plain and valley; from palatial residences and humble cottages; and climbing the Zion where our religion and liberty are templed, let them with united voice advance the inspiriting song: "Our feet stand within thy gates, O Jerusalem! Peace be within thy walls, and prosperity within thy palaces."

How beautiful is the sight! The temples throughout the land are opened, and in them is offered up the gladly rendered homage of a whole people—a people chastened by many sorrows, humbled and softened by many bereavements—a people disciplined in war, developed and energized by the mighty forces of new, and startling, and successful experiences—a people touched with the sense of divine deliverances, reviewing the past with penitence for manifold sins and shortcomings, and looking forward with tranquil confidence to days of loftier national virtue and wider national glories—a people, whose swelling hearts exult for the first time in the bounding joy of a perfected liberty.

Sight most beautiful and sublime! Day most auspicious and pregnant with blessings! Blessed are our eyes for they see, and our ears for they hear marvelous and excellent things, which many greater and better than we have desired to see and hear, and yet have died without the sight and the blissful sound.

## THE LAND HAS REST FROM WAR.

Our armies are disbanded, and our soldiers have gone back to the peaceful vocations which they left when the shrill clarion of war called them to the conflict.

No longer are the savannas of the South drenched with fraternal blood. No longer waves the hospital flag, telling its sad story of crowds of men, wounded, and mangled, and dying. No longer are our brave boys crowded into rebel prisons, that Southern malice may slowly starve them; nor are they huddled into stockades, superintended by demons in human shape. We no more await with anxiety and dread the shock of armies, and those telegraphic messages which sent the bitterness of widowhood and orphanage into thousands of homes.

The hurricane of war has ceased. It sweeps no more over fertile lands, bearing away in its wild, rapacious eddies, the harvest and the fruitage. The conflagrations are quenched. The guerilla and the raider disturb and desolate no more. The plowboy sings again in the furrows, and garden-flowers and nutritious

grains spring up close by the borders of the great battle-grounds.

This war hovered also over the ocean like a gigantic bird of prey; and our merchant fleets, like flocks of timid swan, fled away to hiding-places. But now commerce comes forth again, to cover the seas with those white-winged ships, which can find no rival save in their own ancient renown.

The sky of our country, thick with the dust of a thousand battles, and rank with sulphurous smoke, has again become bright and sweet. The thunder roars and breaks no more. The lightning's glare and the earthquake's shock have passed away. Peace reigns. Every true heart utters its irrepressible gladness, and nature, catching the notes, reverberates them in undulations of sound which encompass the land. Everything sings of peace. The rills sing of it as they dance down the green hill-sides, and the rivulets take the song from them, and bear it cheerily on to communicate it to greater rivers and deeper streams, which, in their calmer lapse, carry forward the volume of this grand music, and deliver it on either side of our continent to the attendant oceans; and those oceans, the Atlantic and the Pacific, as they proudly swell and triumphantly roll under the inspiration of the glad tidings, do bear the welcome burden to the remotest lands which they visit, delivering with the emphasis of majestic, breaking billows, the story of peace to every shore. And the sun, arising upon the eastern slopes of our happy country, and bending his

course to set in effulgence upon these golden shores, is, this day, as a bridegroom coming out of his chamber, for the beams of his face fall in smiles upon the American Republic, his beautiful bride. The land rests from war. Let us thank God for it.

## WE, THIS DAY, CELEBRATE DELIVERANCES.

Slavery was the rock which threatened to fall upon us, and grind us to pieces. It was the mill-stone around the neck of this Republic, dragging it down into the gulf of a hopeless barbarism. It denied the humanity of four millions of rational beings. It strove to crush out from them the image of God, and to level them with the beasts. It catalogued immortal, responsible creatures with the mule and the donkey. It arrogated the right to tear the babe from the breast of its mother, and sell it away into a still further bondage. It assumed the authority of dissolving at will the God-given institution of marriage. It degraded the slave, and developed in him the circle of those depravities which grow rankly in the soil of bondage. It bred in him slothfulness, and deceit, and cunning, and wastefulness.

It also came out like plague-spots upon the master. It engendered in him pride, arrogance, tyranny, lust, love of selfish ease, and the spirit of insubordination to all authority. It made him the personification of political contradiction, for it led him to construct an irresponsible oligarchy while idly prating of democracy.

Moreover, it created intermediately between slavemaster and slave, a low, unlettered, rude, and semibarbarous community, which it branded with the ignominious title of "white trash."

Besides the injuries which the institution of slavery thus inflicted on the slaveholding, the enslaved, and the intermediate communities, it lifted itself in lofty assumption toward the high post of usurpation over the rights and liberties of all who ventured to deny its false claims. It aimed at a universal supremacy. It pronounced itself to be a social, political, and religious blessing. It practiced its subtle wiles on northern avarice, and through the avenues of covetousness it reached the chambers of conscience, and, stopping its mouth with a golden though bloody gag, it silenced and demoralized much of the moral power of the north. It invaded the church, and fired salutes in honor of itself, from the pulpits of religion, with the artillery of the devil. It domineered over the Constitution, and dictated its interpretation. It proposed the reopening of the slave trade, proclaiming it to be the most efficient missionary institution of modern times. It bought the votes of craven-hearted northern legislators, and those who were not venal, it strove to bully and frighten. It answered argument with the revolver, and its rhetorical illustrations were the flash and the flourish of the bowie knife. It banished from southern territories freedom of speech, and bound the press with heavy chains. It beat down with impunity senators who stood amid the unquestioned privileges of legislative halls. It claimed recognition in northern States, and demanded that freemen should join with bloodhounds in tracking and catching the fugitives from oppression, the poor, runaway slaves. It cursed and threatened all who did not hiss its shibboleth. It claimed entrance into Territories where it had promised by solemn compact never to ask admission. In the ruthlessness of its career, it could not even be arrested by the contemplation of the glorious history of this country as one nation. The memories of our common struggles and triumphs, the honors of the past, and the ties of the present, all went down the roaring passion-flood which issued from the deep, dismal caverns of slavery. It spared not even the flag; that which in a pure national life is strongest, and deepest, and longest loved. It spat upon it, and tore it, and trampled on it, and buried it, and uttered maledictions over it as a funeral oration. It seemed as though God would show that the institution of slavery was set on fire of hell, and that its nature was to blaze with forked flames of vengeance against everything that was good. It overrode everything in its path. It was mounted upon a black horse whose hoof, it was predicted, should trample every foe, and whose neigh should intimidate and put to flight the cowardly hosts that should dare to range themselves on the side of liberty. The motto upon its banners was "the African is a chattel." Human chattelism was to become the distinctive characteristic and creed of American nationality; the peculiar tenet, the prerogative, and the high attainment of this republic among the nations. This was the lesson America was divinely founded to teach. This was its mission on the earth: to announce, and defend, and propagate the doctrine that it is the glory of a stronger race to tread down a weaker, and from its unrequited toils, from its wretchedness and ignorance, from its groans, and sweat, and blood, to extract princely wealth, and luxurious ease, and high-toned culture.

Vast and imminent was the danger of the Republic; but what could be done? How could slavery be extirpated? How could the threatening oligarchy, which slavery begot and nourished, and yearly developed in greater strength and courage, be vanquished? This was the problem of our age. No one could solve it. It was the storm-cloud in our sky - the avalanche trembling on the cliffs above us, just ready to fall upon and bury us. Five years ago, who would have ventured to declare that on this day the American people would be assembled to give thanks that slavery was annihilated, and that the slave oligarchy was extinguished forever? yet so it is! This is a part of our work here to-day -- to give thanks unto God that slavery is abolished; that every human being, old and young, who stands on American soil, is free; that the earth beneath us is a free earth; and that the air we breathe is a free air.

Not only is slavery eradicated, but the Constitutional Amendment, which is just about to be consummated, will erect an everlasting barrier against the reintroduction of this monster evil. Not the dykes of Holland, which keep out the raging sea from its fair fields and teeming population, are more necessary than is this barrier for us. The structure is almost completed. It will soon be perfected, and then shall be kept from us forever the tides of barbarism. Today we rejoice: Glory to God, our Father and our Friend, for this once most unexpected, but now and ever most devoutly cherished benefaction—the real freedom of our beloved land.

WE, THIS DAY, GIVE THANKS FOR THE ATTITUDE OF OUR COUNTRY BEFORE THE WORLD.

How marvelous has been the progress of national character; how astounding the development of material resource and martial force! What a change has been wrought in us as a people, and how suddenly—as though some strange story of Arabian tales had been transferred from the realm of fancy to be embodied in history. Four years ago, we were a nation without armies and fleets. No foreign war could have awakened our character, and molded our shape, and intensified the national will, as this civil war has done. A foreign war would scarcely have been felt; but here on our own territories, we passed through a struggle which, if it left us living, must leave us powerful. The whole American nature was subjected to a pressure which must annihilate it, if it

were weak—which must compact it forever, if it had the inherent strength to resist the pressure beyond the limit of utmost compactness. There is no nation this day that possesses a greater military strength than we. A million of men could be summoned to war in a month; and our Navy, new, vigorous, impregnable in structure, destructive in equipment, and well trained in those modes of sea-fighting which it originated, and whereby it has revolutionized naval warfare, asserts itself to be, what it is, a most formidable power.

But a mightier strength have we brought to the forefront than that which consists in accumulations of men and ships, of battalions and monitors, of cavalry squadrons and steam rams: we have demonstrated to all peoples and tribes, who have gazed with interest upon the American conflict, the stability of Republican Government. We have proved to them that our form of government is not the festal costume, red, white, and blue, of children dancing around a May-pole — but an impenetrable panoply. We have shown them that there is no suit of armor, no protective harness, and no offensive weaponry so perfect as this form of government. The greaves for the legs, the flexible coat of mail for the body, the helmet for the head, and the trenchant battle-ax for the foe, which form the armor of the young, stalwart American giant, were all made out of the true steel of Republican Government. Herein is another great problem solved for the world - another demonstration effected in the higher national mathematics. All nations are now

constrained to acknowledge that no people have shown themselves more persistent and enduring than the American Republic; none more willing to be taxed and conscripted in behalf of liberty; none more selfdenying and patient; none more trustful of their leaders, more independent of foreign aid, and more indifferent to the supports of alliance; none more sublime in the tumultuous uprising, and none more calm in the onward flow of patriotism; none more daring in battle; none more prolific in the planning of vast campaigns; none more magnanimously element in the hour and flush of universal victory; none more plastic to all healthful change, and none more ready to abandon arms for agriculture - to return from the excitements of the battle-field to the serenities of the farm - to exchange the sword for the scythe, and the cimeter for the sickle:—this, I say, is a problem demonstrated, the influence whereof shall be as great as that of the other solved problem of slavery. These two demonstrations have been linked in kindredship by a benignant Providence. While slavery existed, Republicanism was not permitted to achieve such a name, and radiate such a reputation; but in the victorious conflict with slavery, God has set our nation in the high places of her now possessed glory - He has adorned her with a triumph which exhibits Republicanism as the most dignified, the most self-controlling, and the most potent of Governments.

There is still another consideration which is noteworthy. While war has strengthened our thews and sinews, and brought into the daylight of activity a world of latent energies, and has displayed the elasticities and adaptations, and tremendous concentrations of Republicanism, it has not brutalized us. It has clothed our arm with power, but has softened our heart with gentleness. We are found this day a placable, kind-hearted, forgiving people. War has not made us rigorous, and exacting, and tyrannical, and savagely vindictive. As the sequel to our victories, we have not erected guillotines in the Southern States, in order to wash out the disloyalties of those regions with the blood of traitors. No: we have remembered that our foes are our brethren. We have stopped to think that the institution of slavery miseducated them to a career which logically terminated in disloyalty, and we have exercised a leniency which has amazed the world. My own view is, that a certain number of the leaders ought to be punished to that degree which shall serve to stamp treason with eternal infamy; but that beyond that, mercy and forgiveness should be extended to all those who return to their allegiance. The nations look with wonder upon us. They thought we would run riot, and undo by ferocious violence the work which we had accomplished; but instead of that, they behold the American people stretching out their arms over the Libby Prison and Andersonville, to offer pardons to those who live beyond. Certainly war has not brutalized us.

We are presented to the world a disciplined, chastened Republic, endowed with courage and resources

adequate to any exigency; for no such difficulties can be precipitated upon us in the future, as those which we have just overcome. Look at our position. We stand crowned with the diadem of conscious ability. Our Southern States are recovered from the death of slavery, and are introduced into the new birth of liberty. Our Western States exhibit immense prairie fields, which are fit to become the granaries of the world. Our Pacific States have bones of silver and ribs of gold. Our lands wave above with abundant harvests, and run below with rivers of oil. Our geographical position—lying athwart the future highways of commerce—must secure for us a vast prosperity. Soon the Pacific will be bound to the Atlantic shore with chains of affection that shall be strong, for they will be iron; and the energies which, in this war, have traversed the wide territories of rebellious States. and carried the flag of freedom over every inch of the disputed domain, will gather themselves up to powerful expenditure in the extension of commerce. Already English capitalists come to our shores. By the Harbor of Rhodes, in ancient times, was erected a Colossus; a human shape of brass, so high that ships, with tapering masts crowded with sail, could pass between its extended legs. A great mirror was hung upon its neck, which reflected the forms of distant ships that plied upon the seas. America will soon be such a Colossus among the nations; and the commerce of the world will sail beneath it, under its

control and protection, and the mirror upon its neck will reflect the fleets of every land.

WE PRAISE GOD TO-DAY FOR THE TEMPER OF RETURNING ALLEGIANCE MANIFESTED IN THE SOUTH.

It was very common in Europe to say: "Why fight, and fight? You can effect nothing. Though you conquer the land, and plant a garrison in every inland town, and build and equip a fortress in every seaport: still there are forests, and marshes, and mountain ranges, and there the rebels will congregate, and from those refuges will wage upon you a warfare that will soon outweary you. You cannot pacify the population, nor hold it under your sway. You cannot tame those Southerners. You cannot subjugate eight millions to a military yoke. Your own Government, instead of continuing a Republic, will soon change into a despotism; and even then you will not be able to effect sovereignty over the South. It cannot be done. It is a vain dream — an idle phantasm. None but mercurial, self-complacent, silly Americans would deem it practicable. You are committing national suicide in attempting it, and committing it, too, in such a way as to make the monument over your grave the butt of the world's scornful laughter." Such was the brotherly consolation, the sagacious advice, and the oracular determinations of our destiny, which we received from the Old World.

The South uttered a similar sentiment in every

possible form. They published it in bulletins, and sang it in ballads, and shouted it over camp fires, and blazoned it in newspapers, and exhibited it in government proclamations. There was a ditch, a great ditch, a LAST ditch, in which the South could and would die; but it would never yield. It is true, there never was a more terrific apostacy than this rebellion. It involved many States. It embraced millions. It was high-blooded, fiery, and fire-eating, and valiant in fight. The South were very brave and very enduring. No one ever doubted their courage, their military energy, or their strategy. In the long catalogue of their sins, one would look in vain for cowardice. They expunged the word from their vocabulary when they threw down the gauntlet. It scarcely seemed possible that such an intense and potent antagonism could be subdued, even if it were disarmed; but now how truthless have all such predictions proved. A few months only have gone by since Richmond fell and Lee surrendered; and already State after State is wheeling back with swift and skillful evolution into the ranks. Already the South has accepted the fact that slavery is dead and secession a hollow lie, and that the physical and governmental integrity of this country is unassailable. No doubt, there is yet much opposition in the South; but the people are returning. The process of transformation has begun, and will accelerate itself as it moves. Even they who will not admit the rebellion to be a moral wrong, confess it to be a stupendous folly. Affection for

the old flag is coming back. It will rise in time to a higher mark, even as the ebb of a first love, returning, swells to a higher tide, and kisses a loftier mark upon the shore. The grandeur of one common country is reasserting itself to the southern intellect. Reconstruction will soon be satisfactorily effected. Was there ever in the world's history a rebellion so extensive, so well armed, so manfully led, so malignant, so interpenetrated in all its parts with a wild frenzy, and yet that so soon changed to ashes for the winds from free northern hills to blow away? It was a cancer in the system, and people said that it could not be removed; but the sword of the North cut it clean out at a stroke, and President Johnson is busy stitching the wound - you know he is good at stitching - and the wound will heal, as surgeons say, by the first intention.

Would not he have been pronounced a madman who, on the first day of this year of our Lord, eighteen hundred and sixty-five, had asserted that before the close of the same, rebel States would pass the constitutional amendment, and annul the ordinance of secession, and repudiate the rebel debt? Yet these things are going on before our eyes, and eighteen hundred and sixty-five has not yet closed. It seems that herein America is about to present a new phase of character and national life, contravening the lessons of the past, and inaugurating, by its healthful novelty, the grandest auspice of our future.

Let us then meet the South with forgiveness and fraternal cordiality. Let us take into kindliest consideration all that goes to palliate their offenses, black as they are. Let us remember that they were born under the baneful shadows of the institution of slavery, and educated in the monstrous doctrine of a primal allegiance to their own State. Men thus born and bred are not to be judged by the standard which applies to northern traitors. After all, honest southern defiance is altogether a more respectable and worthy thing than copperheadism. The northern traitor had his birth under the pleasant shade of the tree of liberty. He drank in liberty with his mother's milk. He grew up by the fountain of liberty, plucking flowers from its brink, in the days of his childhood. Moreover, he was taught and trained in the schools of freedom; and yet, in the hour of his country's trial, he became recreant, and hissed treason, and secreted poison, and whetted his fangs, and poured out venom upon the soldier in the field, and upon the patriot in the cabinet. Wherein can this base, truckling, cowardly, slimy, despicable thing be fitly compared with the fervent, out-spoken, and brave, though misguided rebel, who, whatever were the faults of his creed and the crimes of his life. was ever ready to give his blood for his faith? But in the exuberance of our thankfulness for unnumbered mercies this day, we are disposed to love everybody, and are willing to forgive even the traitor in our midst, if he will repent; and we will do all we can to

help him change from a worm to a chrysalis, that he may from thence emerge a butterfly, which shall spread its wings and be happy in the garden of our national beauty. If we forgive him, much more can we forgive the South.

# WE BLESS GOD, THIS DAY, FOR A RECOVERED UNITY.

Our unity was direfully assailed. God helped us to demonstrate by victory that our country had never been but one. Had the proposed disruption been accomplished, how different would our meeting be to-day! Then would this be no festive occasion, no season for happy faces, and joyful reunions, and family gatherings, and thanksgiving dinners, and pæans in the streets, and anthems of gladness in the house of God. No: rather would it be a time of bitter mourning and lamentation, of clothing in sackcloth and ashes. Here we should come up to prostrate ourselves in profoundest grief and humiliation, feeling the terribleness of the penalty that had fallen upon us. Think of it. A divided country; two republics side by side; a free border and a slave border, maintaining a parallel of misery across this continent; a broken people; a great nation sundered and compacted into two hostile factions; jealousies, wraths, slave-huntings, retaliations; standing armies frowning at each other; navies watching each other; two flags on our rivers, two flags all along our coasts, two flags on every sea where our shame

had penetrated; who would not rather go down to a gory grave with an integral republic, than live to see such a disruption; live to see the day when northern freemen were so faithless as to constitute by forms of law the legality of such a rupture, making convulsion lawful, and anarchy normal? What, break up the glory of an undivided nationality! The day that dawned upon such an event would be to us not a day of thanksgiving, but a funeral day; a day set apart for the obsequies of American honor and virtue, for the burial out of our sight of all that was true and noble. A thanksgiving day! Yes: when men celebrate thanksgiving days in graveyards, and hold their festivals in sepulchers, and spread dead men's flesh for banquets, and have for waiters undertakers' menials with waving black head-plumes; then we may talk of celebrating thanksgiving over a republic marred, broken, scattered, and peeled. May we and our children's children never live to behold such a day.

Now, blessed be God, we do commemorate a legitimate thanksgiving. It is a festive day, a high-day, a day long to be remembered. Deck your heads with flowers, ye maidens, and come forth in your strength, ye young men, for bright, and beautiful, and redolent of glory is this day. We celebrate a unity which no hostile weapon can pierce and divide, and no cunning rebel alchemy can disintegrate and dissolve. We are one people. The flag flies over all. On every fortress, masthead, and steeple, from coast to coast, from Penobscot River to Mexican Gulf, everywhere the dear old

flag floats again; and from the summits of myriads of liberty-poles, its starry eyes look lovingly down upon these happy United States; and as it unrolls itself in graceful undulations in the caressing breeze, it whispers, in every rustling fold, of unity recovered and of peace made stable forever. For this let us thank God.

ESPECIALLY DO WE RECOLLECT WITH THANKFULNESS
THE PROVIDENCES WHICH WATCHED OVER US
DURING THE TIME OF ACTUAL WARFARE.

The divine interpositions were constant, and significant, and cheering. Every day the pillar of cloud led us. Every night the pillar of fire illumined the way-marks; for our path often led through the gloom, and night, and perils of unexplored wildernesses. God did not forget the prayers that our Puritan fathers offered for the nation which they founded. Those prayers were recorded on high; and as rains on Abyssynian hills swell the deep-rolling Nile, so have those prayers swelled the river of our present prosperity.

God aroused and preserved in the American heart the principle of loyalty, and that principle became the passion of this war. Through all the trials of oftrecurring conscriptions and taxations, through the poverties of a depreciated currency, through bereavements and disasters, the people still kept on. If they, the sovereign majority, had wavered, if they had lost their devotion to the Constitution, and had thrown away their patriotism, then the war would not have been prosecuted to its high termination, and free government would not have been established. But He who holds the hearts of all men in His hands, stimulated the nation to an uncompromising perseverance. The masses were loyal. They sustained the armies in the field; they poured out their money like water; they filled up the ranks when they became thinned by battle and disease.

Most nobly also did the women of the North maintain the enterprise and the valor of the nation. Their hearts burned with ardor. They buckled the armor upon those whom they loved best, next to God and their country. With smiling faces they bade them go forth, repressing their tears at the farewell, only to pour them out in a perpetual libation at the household altars where they daily kneeled, mingling with those tears their prayers to the Heavenly Father, that He would cover the soldier's head in the day of battle, and bring him back in safety. Many of these women likewise went forth to bind up wounds, and to watch tenderly over the sick, and to stand by the dying soldier and smile upon him, though a stranger, with the angelic smile of a mother or a sweet sister, simply because he was a soldier of his country.

Brave is the young man who marches boldly to the conflict, willing to die, if needs be, for his country. But his task is somewhat eased and set forward by the "pride, pomp, and circumstance of glorious war." He lives a life of constant excitement. He crosses rivers, and climbs mountains, and encamps on plains,

and traverses States, and rushes to the fight, inspirited by strains of martial music. He is brave, and we admire him; but if you wish to find more than a counterpart to his bravery, go visit the home of her who sent him out. The light of her house, the joy of her life, the hope of her future years, is far away is exposed, is surrounded by an atmosphere of death perhaps is dead. She regrets not his going. She is calm and peaceful, and yet how sad. There is music with her too, but of a different sort from that which peals over the fields of war. The anxious pulsations of her own loving heart constitute the melancholy music which ceases not, by day nor by night, in her desolate home. Is she not as brave and patient as he whom she commissioned for the war? Noble women: how much have you done and suffered in this conflict! You have borne your portion of the nation's burden. You have carried your full part of the grief and the woe which were necessary to achieve our deliverance. We thank God for you and your example.

The Church was loyal. Nowhere did the silver trumpet of liberty sound a louder and clearer note than it did in the Protestant pulpit of the North. In all departments of the Church, in her prayer meetings, in her public assemblies, in her various ecclesiastical convocations, at the firesides and in the closets of her members, there arose an incense cloud of prayer continually to God.

There were, indeed, traitors in the North; many of them; men who cared nothing for the aspirations and hopes of American liberty; men who were moved by no higher principle than that of cold-blooded selfishness and arrant cowardice; men who bowed at no other shrine than that of King Cotton, because in his service there was gold. But even this movement of northern treason, in its rise, and manifestation, and wretched fall, affords us a ground of thanksgiving. As the chariot of Freedom went forward with its prancing steeds, some of these traitors hung upon its wheels. They took a firm grip of the spokes, and declared they would never let go. They did not; and neither did the wheels stop their motion, but whirled them over with resistless revolution, and flung their howling forms beneath its crushing tires. Others of these traitors came out like buzzing, biting flies, and fastened upon the chariot horses, purposing to sting them till they worried and weakened them into incapacity for their long and arduous course; but, though they were big flies, and stung sharply, they failed in their design. These disappointed flies made another trial, and settled down upon the Chicago Platform, like the swarm which fell upon Egypt; but a Moses, in the shape of the last Presidential election, scattered them to the four points of the compass. The last thing these flies have done, is to try to regather their dissipated bands, by proclaiming far and wide that they have at last found their pot of sweets in Andrew Johnson; and that he will furnish them both asylum and food. This is, perhaps, the drollest thing in modern politics. Poor, deluded

flies! is Andrew Johnson your pot of syrup? Only in one sense—into that agreeable element, of your latest choice, with clogged wings and entangled feet, you will gently sink to rest, and leave us to give thanks for this sweet suicide of Copperheadism.

## LET ME DRAW YOUR ATTENTION TO ANOTHER MERCY.

The material support of armies must come from the bosom of the earth. The bone, and muscle, and sinew of war grow out of the potato fields, and the corn and wheat lands. We could not have gotten our food from over the seas; and if God had smitten our lands with drought, if He had withheld from us well-tempered seasons, duly proportioned with rains, and dews, and sunshine, we should have failed in our endeavor. But never did sunny skies and summer showers more evenly and benignantly alternate than in our four years of conflict; never did our lands respond to our labor with such plentiful harvests; never did our granaries pour forth such constant supplies. The soil was blessed with a special fertility. The elements above and the earth beneath, under the command of our God, held laudable conspiracy in behalf of liberty, and sang already, in advance, the dirge of slavery. The West uttered good-natured groans, as its broad back bent under sheaves of unusual weight and number. Innumerable rows of yellow corn, standing like warriors upon a thousand fields, waved their silk tassels, like bright banners, and said:

"Go on; here we come to replenish you." The fruitful wheat-stalks worshiped the sky with a lower obeisance than ever before, because their heads were crowned and bent low with pearly grains of uncommon bulk; and they said: "Go on; we are praying for you; and the barrels of flour we shall yield you will be the good works that shall prove the faith of our prayers." Every thing great and beautiful in the land spoke to us in voices of cheer. The pathless prairies and the unbroken woodlands said: "Go on." California said: "I have gold, which is to be had for simple digging; go on." Nevada said: "I am digesting silver for you; go on." Niagara thundered: "As sure as I am strong you will conquer; go on." The Mississippi, the river of rivers, the father of waters, cried, as it flowed: "I will never run through a divided territory; therefore, go on;" and the Rocky Mountains caught upon their topmost crests the concentrated and sublime cry, and sent it down upon these Pacific shores, to be echoed and re-echoed from every farthest cliff that juts into the Western Sea. It was a grand volume of music, for it arose from an orchestra in which the rivers. and the lakes, and the mountains, and the broad fields were the musicians; and the chorus which they shouted in our ears was this same word - "go on;" so we went on.

With this gift of agricultural plenty, health reigned in all our borders. Pestilence kept company with famine, but it was in absence from our shores. Where Plenty reigned as King, there Health also reigned as coequal Queen, and her regal beauty beamed in the flashing eyes and the ruddy cheeks of our national physical well-being.

Providence did also protect us from foreign interventions. Vultures appeared in our sky; they snapped their hungry beaks, and said: "The Eagle is wounded. Now is our time. Let us surround the bird, and let us vex out its life; and then, when it is dead - when the smell of its disintegration is fairly apparent, we will pounce upon the carcass, and leisurely gorge ourselves with its savory flesh." But they were not to realize their purpose; God did not suffer them to overvex us, nor compass our destruction. The Eagle was often wounded; but the atmosphere where it lives is health-giving, and it nursed its own wounds in the pure air, and in the limpid waters of its native home of liberty, and it soon recovered; and to-day, how high and how proudly it soars; and how respectful, how very respectful the vultures are!

Lastly, We Bless God To-Day for the Hopes with which We Look out upon Our Future Career.

The predictions of our enemies have come to nought. The incongruous mass of prophecy, hazarded by those who drank their inspiration from the bitter streams of jealousy and ill-will, has been falsified in all its utterances. The war was to exhaust our accumulated treasures, to shed our best blood, to degrade all elevated sentiment and manly purpose by the

demoralizations of long-continued civil strife, to make shipwreck of everything noble and virtuous in us, and to lay us fatally open to the incursions of depredating nations. The North and the South were two giants equally pitted in strength, obstinacy, and bloodthirstiness, and would fight until they both lay prostrate, the victims of fratricidal war, and at their burial the funeral sermon of Republicanism was to be preached by Toryism, the hypocritical priest of the Old World. The very name of Republicanism was to become a scorn and a hissing in every land and in every age. On the sunken rocks of free government was to be erected a light-house, built of the shattered fragments of our States, warning all nations from experiments at liberty. But nothing of all this has come true. The Balaams who were pushed forward to curse us, have turned out to be mounted on asses, which have crushed their riders' feet against the wall, while on the highway stands the guardian Angel of Republicanism with a drawn sword in its hand, a sword which it has no occasion to use, as the eyes of the riders are now opened, and they share with the animals they so fitly bestride, a wholesome dread of that sword's point and that Angel's might.

The lands of the South, swept by the besom of war, ravaged and burned, already begin to bloom again under the fragrant breath and sunny smile of Peace. A free press is established and free speech is allowed, where once the tongue and the pen were chained. The school-house stands where the slave-pen stood. John

Brown's daughters teach negro children in the halls of him who hung John Brown. The birch rod of the schoolmaster has swallowed up the slave-driver's whip, as Aaron's rod swallowed up the snake-rods of the Egyptian sorcerers. A healthful immigration begins to pour into the South, and all those States will soon perfect themselves as edifices, upon the sure, broad basis of liberty for all men.

That oppressed race, whose interests are bound up with the destinies of the South, being recovered by war from the bondage of slavery, will receive their remaining rights. It must be so. Any other result would be inconsistent with the flow of events which Divine Providence has originated. The tide sets for justice in the land. None can reverse it. Can you suppress the tides which heave upon the ocean's surface, under the serene but efficacious moon? This nation will honor God, and do justice to the colored man. The path of duty is plain. Republicanism can consistently recognize only one platform for all men. It has been well said, that "every man has the natural right to qualify himself to become a voter." Make what qualification you please as the condition of exercising the suffrage; but whatever it be, whether a property qualification, or the ability to read the Constitution, let there be but one and the same condition for all men, without distinction of race or color. Let no race and no individual be proscribed. Let the door of progress be shut upon no man. If the African comes up to the standard of the suffrage, let him

vote. If the Celt or the Saxon who seeks our shores, fails to reach the standard, let him fall short of the coveted privilege. This is justice; and the negro will have the suffrage, or I mistake the American mind, and the mighty impetus which the colored race has received.

We cannot forbear casting one glance beyond the South. The American Republic is the natural guardian of the American Continent. She cannot listlessly hear the cry of a feebler sister. It is devoutly to be hoped that there will be no war in regard to Mexico; but doubtless it will be relieved, peaceably if possible, otherwise if not. When this country was convulsed with rebellion, the enemies of freedom thought it was that sort of convulsion which marks the death struggle, and they deemed it a fitting time to set up a monarchy at our very threshold. It was not the kind of convulsion which they imagined, but rather of the nature of an earthquake - opening an abyss for the engulfment of Secession and Slavery thus relieving the land from the two evils which threatened not only its prosperity, but likewise its existence. The monarchy they established has no foundation in right, and no claim to tolerance. What right has Napoleon to force his detested rule upon that unhappy people - to butcher the citizens, and immolate at the shrine of his ambition the liberties of that Republic? We do not want these kings next door to us. Let these bantams stay at home, and strut in their own barn-yards, crow on their own

rails, and clap their wings on their own dunghills. This is not their place; neither is there consanguinity between them and the American eagle.

Still farther on lies the South American continent. Many republics there look up to us. We are their elder sister, and through all those lands will be heard our voice uttering the magic words: "Be free yourselves, and also be free from all fear of dominating old-world influence."

This day we take up the volume of American history, and giving thanks to God for its contents, we hand it down as a text-book to those who shall come after us. They too, in all future times, shall read it, and their hearts likewise shall glow with the passion of freedom, and the purposes of justice to all men. They shall read of the bravery of our soldiers, and of the loyalty and self-sacrifice of our home people. They shall read of Sherman's march through Georgia, and Sheridan's rides up and down the Shenandoah, and of Farragut's flashing, fiery run up the Mississippi. With thrilling hearts they shall read of the exploits of the Monitor in Hampton Roads, and of the triumphant one hour's fight of the Kearsage on the open sea. They will read of the bloody Wilderness and its awful conflicts, where the greatest military chieftain of this age so conspicuously displayed his iron inflexibility. They will read of that line of fortifications, fifty miles in length, which that same great leader placed around the stronghold of secession, till it fell into his vic-

torious arms. And they shall learn this lesson, that the one aim of all these battles was simple, single, and pure, viz.: to establish the integrity and dignity of a scorned and violated Constitution. And they shall rejoice in that which we this day commemorate; and they shall bless God as we, in our place, now do, that the four-year war was the means of adjusting, once and forever, the centrifugal and centripetal forces in our political system, so that in allcoming times these United States of America will revolve as planets around the central sun of constitutional government. Yes: and as the years roll on, with every revolving cycle, more and more precious will become the name of that great-hearted, gentle, pure, firm, liberty-loving, and persevering man, whom God kept in life till his work was done, well done, and thoroughly done. His name naturally associates itself with that other illustrious name in American history - George Washington - the father of our country. The one freed us from foreign tyranny; the other freed us from domestic despotism. Posterity might perhaps debate which man did the greater deed; but they will not, for these two will be in our national sky, like those double stars of which astronomers tell us - stars which revolve around each other — the complements of each other — never parting company in the ethereal realm which they occupy; and the millions of loyal, happy men and women, who shall live in this free land, shall, from generation to generation, pronounce their benedictions upon the memory of the two great and heroic men who have most largely blessed them — George Washington and Abraham Lincoln!

Where is the man who does not love his country to-day? Beloved country, how glorious and beautiful thou art; how bright are the stars in thy unsullied firmament! When we forget thee, let our right hand forget her cunning, and our tongue cleave to the roof of our mouth.

O God of our fathers: Thou who hast sustained us in the hour of sore trial, and hast brought us up through the waste, howling wilderness of war, to this day of peace: we give Thee thanks. Do Thou clothe us with simple faith in Thee, our Heavenly Father; in Thy Son, our Redeemer; and in the Holy Spirit, our Comforter. We confess our sins before Thee, individual and national. For Jesus' sake forgive us. Encompass us with the plenitude of Thy grace; give us peace with all peoples, and make us promulgators of the gospel of Christ, and of true liberty throughout the earth.

"SHALL WE DRINK WINE."



DELIVERED AT THE

# Koward Presbyterian Church,

SAN FRANCISCO,

— ov —

Sabbath Evening, July 18th, A. D. 1869,

— в у —

REV. M. SCUDDER, D. D.,

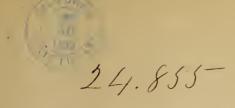
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## "SHALL WE DRINK WINE!"

## DISCOURSE.

Psalm exix:105: "Thy Word is a lamp unto my feet, and a light unto my path."

Last Sabbath evening we had before us our Lord's first miracle wronght at Cana, in Galilee. We had not time, then, to discuss the question which naturally arises ont of it, and which is this: Since Christ made wine, are we not free to drink it? Let us now enter upon the discussion.

What kind of wine did Christ make? Did He make one of those impure, pernicious compounds which in the commercial world so often pass under the name of wine? I have here a book by a Frenchman, Pierre Lacour, of Bordeaux, "prepared expressly for the trade," which shows how to make wines without grape juice. I could well spend an hour in quoting from it. I can only take a couple of minutes.

Here is the way to make Sherry. I read from page 212; "Cider, ten gallons; bitter almonds, four ounces; honey, one gallon; mustard, four ounces; boil for thirty miuntes and strain; then add spirit of orris-root, one-half pint; essence of cassia, two ounces; and rum, three quarts."

On page 215 I find the following recipe: "Madeira wine, cheap and good. Water, twelve gallons; honey, one gallon; clean spirit, five quarts; hops, five ounces; bitter almonds, three onnces; boil and allow to ferment by addition of a quart of yeast; fine with milk; add three quarts of rumand four ounces of mustard."

Page 216 thus expounds the mystery of Claret: "Boiled eider, five gallons; spirit, two gallons; clear water, five gallons; catechu, two ounces

Color with red beets and tincture of logwood; when not sufficiently acid, add from one to two drops of sulphuric acid to the gallon, to suit taste."

On page 221 he says that Champagne "can be manufactured at such a low figure that the most ruinous auction prices will pay a handsome profit,"

The general directions are equally worthy of notice: "Ginger, spice, cloves, calamus, horse-radish, and ground mustard, give to wines a peculiar, aromatic, stimulating taste." Page 209.

"Bitter almonds, peach kernels, and sweet almonds, give to wines a rich, nutty flavor." Page 209.

"Starch mucilage gives to wines the appearance of age, a good body, and a creamy taste." Page 210.

"Odor is derived from essential oils, heavy oil of wine, raisin spirit, butyric and acetic other, spirit of prunes, and Jamaica rum." Page 211.

"Coloring is derived from burnt white sugar, cochineal, red beets, English saffron, and gamboge." Page 211.

In his preface he declares that "these formulas" (there is a book full; I have given you only a sip), "have been employed by all of the most extensive manufacturing establishments in Europe." Oh, ye who delight in imported wines, behold the mixture that goes past your finical palate, tickling it, as it runs, with bitter almonds, honey, mustard, spirit of orris-root, essence of cassia, Jamaica rum, hops, catechu, red beets, logwood, sulphuric acid, ginger, cloves, calamus, horse-radish, peach kernels, mucilage, butyric and acetic ethers, cochineal, saffron, and gamboge.

I may safely say that Christ made no such wine as this.

It is easier to say what kind of wine our Lord did not make than what He did.

Some say that He made a wine equivalent to the unfermented juice of the grape. They refer to the Scriptural illustration of the chief butler's pressing out the juice of the grapes into Pharaoh's cup; to the Defrutum of the Romans, which was "must boiled down;" and to a beverage still used in Syria, called "Dibs." Many distinguished men have held this view, men in the church and out of it.

Others have held that what our Lord made was equivalent to the ordinary wine of the country, the pure but fermented juice of the grape.

Still others believe that the wine which the Savior made was sui generis, standing alone by itself, unlike all other, miraculous in its substance and flavor. This may be. The supposition, certainly, is not absurd.

I do not know how the advocates of these various theories can prove their

respective points. They were not there to taste, or make a chemical analysis; and the record does not give the composition. The controversy is uscless because indeterminable. We can, however, firmly say one thing. We can conclude from the purity of Christ's character that he did not make a fiery, heady, inflaming wine, superabounding in alcohol. We are sure that the social customs to which He conformed were innocent and free from evil in the age in which He lived.

In the temperance discussion there is a class of arguments sometimes used with which I cannot sympathize. I do not think that the moderate use of wine is in itself a sin, nor am I convinced that unadulterated wine would be haruful to mankind if it were kept within the limit of a moderate use. The Scriptural argument on the subject does not stand on such a foundation. It is established on a firmer pedestal, from which it cannot be overthrown.

For this reason I have chosen my text: "Thy Word is a lamp unto my feet, and a light unto my path." Each age has its own moral problems to solve, and the text teaches us that God's word gives light; that is, it furnishes the principles by which we can solve those problems.

The Bible is not so much a book of specific precepts as of comprehensive principles. If you should examine the Braminic code of civil and religious law, the "Manava Dharma Shastra," you would find a weary, interminable and impracticable routine of daily ritualistic life laid down for men. The Bible is far removed from such petty legislation. You would find it difficult to discover in the Bible specific prohibitions of slaveholding. There have been individual eases of rightcous slaveholding. Neverthcless, in the Bible are laid down principles which working in men's minds and in society, lighted the flames of a conflagration that burned up, on fields of battle, both the arguments and the energies of all the slaveholders in our land. You would find it difficult to deal with a Mormon in respect to polygamy if you undertook to demolish his stronghold with specific Scriptural statutes. But the Bible has in it principles which did cut up polygamy, root and branch, in the ancient world, and will do it again on this continent. The Bible gives us principles to solve all moral problems. A principle is better than a precept, just as an apple tree is better than apples. The apple tree produces crops of apples, and a principle produces crops of precepts, and such as are fitted to the climate of the age.

What, then, is the problem before us? It is the problem of Intemperance. The land is deluged with alcoholic drinks. Though distillation

always acts upon a fermented substance as its base of working, yet the diseovery of distillation, unknown in the earlier ages, has enlarged the sphere and intensified the energies of intemperance; and modern chemistry, with all its subtleties, has brought into the ranks a long catalogue of deleterious and maddening counterfeits, of which I gave you a few samples. No one can deny the existence of the evil. The magnitude of intemperance appears in this, that it is mixed up with almost all other kinds of evil, either as cause, stimulus, or concomitant. I wish you to consider:

### FIRST-THE FACT.

There are five hundred thousand drunkards in this country. I have adopted a low estimate. The real fact is, doubtless, greater. Five hundred thousand drunkards in our land! Here is a fact for statesmen, for philosophers, for political economists, for patriots, for all who love their fellow men, to contemplate. In gigantic and solitary horror, looming up above a host of lower evils, it confronts us like some Devil risen up out of hell's depths to assert its awful sovereignty.

### SECOND-THE WAY DRUNKARDS ARE MADE.

There is a factory and a process for the making and turning out of drunkards. The factory is the convivial customs of society. Those customs are the ponderous wheels which drive the drunkard-making machinery. The process is moderate drinking. You all know that no man becomes a drunkard at once. It is not a leap, but a slow descent. Moderate drinking does not lead to immoderation in all cases, nor in most cases; but here is the thing to be considered: it does make all the drunkards that are made. The first social glass of wine was the first step. And oh, how often is it that the noblest fall by it! Not the sour, the calculating, and the close-hearted, but the generous and the free. The net catches the best. Oh, if the flock of greedy bluejays that sweep like a cloud of destruction upon our cherry orchard would take only the poor, sour cherries; but they take the best fruit. The social, the open-hearted and open-handed—these are often the surest victims of intemperance.

#### THIRD-SEE HOW THESE DRUNKARDS ARE HELD, AFTER THEY ARE MADE.

In some parts of the earth there are caves which run along underground for miles in darkness and gloom and chill, and then suddenly break into a precipiee. Why don't these drunkards come back out of the horrible eavern into which they have entered? Why do they keep steadily on to the

precipice? They know it is there. They hear the deep, sullen roar of abysmal waters below. They realize the horrors. Why don't they retrace their steps? Don't they try? Yes. Probably no such efforts are made on earth as are made by drunkards. But there is a demon that drives them; a demon of their own begetting. It is appetite. And it is appetite of a peculiar sort, engendered by a diseased stomach. This is no theory, but one of the fixed facts of seience. Dissections after death prove it. There is likewise other proof. Years ago a man was shot. The charge tore a hole through his side and stomach. He recovered as by a miracle. The wound healed, but the aperture remained. For many years a doctor kept this man, and spent much time in looking into his stomach. He could open and shut his stomach as easily as the lid of a box. He lowered all sorts of solids and liquids into the man, and then pecked in to see what was going on. The experiments made upon him with alcoholic drinks clearly showed the way in which a drunkard's stomach becomes the seat of a raging appetite.

This physical appetite can be morally measured. It can be measured by what it bears down and overrides. A man once went to his friend to plead with him to give up drinking. His friend said: "First hear me. I know that if I continue to drink I shall squander my property, ruin my business and lose my reputation; I shall blight my intellect, brutalize my heart, and defile my moral nature; I shall destroy my domestic happiness, reduce my children to rags and starvation, and break the heart of her whom I love the best in the world; I shall leave behind me a drunkard's name, damn my soul, and sink into the drunkard's hell. I know all this, and yet I cannot resist the temptation to drink. Can you present the case any more forcibly? If you can, I will listen to you." There is the moral measurement of this appetite. Five hundred thousand raging, insatiable, uncontrollable appetites in one commonwealth; how awful the spectacle!

These results are horrible enough, but they do not terminate with the individuals affected; they rise up with an invasive force upon the community.

I cannot stop to speak of the enormous expenditure of money which, flowing in other channels, would benefit the commonwealth. In the State of New York, according to the Philadelphia *Press*, the "total value of railroads and their equipments, is \$169,308,180, and the value of retail liquor sales for one year in that State is \$246,617,529." "The cost of the liquor we drink annually in the United States is more than one-half the entire sum

of the National debt, and ten times the value of all the church property in the country."

The drinking habits of a people constitute a fertile soil, in which crime grows and thrives. The testimony of Sir Matthew Hale, Lord Chief Justice of England, has often been quoted. He says: "The places of judication which I have long held in this Kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and, by a due observation, I have found that, if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, or of tavern and alehouse meetings." This was the man of whom Lord Campbell said: "He gave new dignity to the supreme magistracy which had been illustrated by Gaseoigne, by Forteseue, and by Coke." In twenty years of legal superintendence over the Kingdom of Great Britain, he found that four-fifths of all the crime that passed under his survey arose from drinking. The victims of this practice are to be found in our penitentiaries and prisons; in our asylums for lunatics and for idiots; and many a criminal at the gallows has, with his last breath, testified that his whole career was traceable to the first glass of wine which he put to his lips. When a man stands thus on the brink of eternity, his mind is intensely quickened, and casting his last earthly look backward over the territory of mortal life out of which he is just passing, his thought flashes to the beginning, and fastens upon the causative element that wrought his ruin. Who does not know that intoxieating drink is the very soul and life of the worst forms of wickedness. It is the demon mistress that presides in every saloon, and deadfall, and brothel; in every retreat where iniquity congregates, and evil conspires. It is the life of such institutions. They could not exist without it. Years ago, there was among the ranks of fallen women one noted for her brilliancy, beauty, and many accomplishments, who spoke a sentence which came abroad into the public ear. It was substantially this: "The harlot's life would be unendurable and impossible without brandy."

Can you show us an interest which intemperance has not touched, a circle which it has not entered, a sphere which it has not invaded? It has paralyzed the faculties of statesmen and blasted their fame. Merchant princes have succumbed to its power. It has entered our armies, and many brave officers have fallen before it. Through it battles have been lost upon the

land and upon the sea, and all along the ocean shores lies the drift-wood of ships wrecked through its influence. It has found its way into the sacred courts of the Church, and church members, officers and ministers have become its prey. But its direct injuries have been inflicted in homes, upon defenceless families, upon the delicate forms and trustful spirits of helpless women, upon little children, whose cries God alone could hear. Oh, what cruelties, what midnight horrors, have been cnacted in the homes of thousands of drunkards from generation to generation. Sometimes these sccrets come suddenly to light. We read of a man transformed by drink into a ficud, chasing his boy who flies from him, catching him as he cowers in terror, lifting him up and putting him barefooted on the burning stove, holding him there and gloating on the agonies of the child. We read of men beating their wives and dragging them by the hair; and, exasperated by their meckness and gentleness, flinging them upon the floor, leaping upon them with their fect, and stamping out their life with a slow and measured vengeance.

Here then is the problem before us—before every philanthropist—the awful problem of intemperance.

What are we to do with this problem? It is every man's duty, no matter what he calls himself, to devise something, to do something.

One says: Let us introduce native wines as universally as possible, and supplant the more fiery liquors. No doubt if this could be done, if the native wine could and would drive out the rum, and whiskey, and gin, and brandy, it would be an improvement. One small boil is more tolerable than a big one, or a dozen big ones.

But the difficulty lies here—it does not accomplish it. We need not wander away to foreign countries for informatiou; look at our own State. It was said: Plant the vine. Make wine. It is a grand temperance movement. Come, boys, joiu in, we have struck it at last. The Winegrowers' Convention is the true temperance society. Has it proved so? Does intemperance decrease in California as the vineyards increase? Is it not just the other way? What is the cry in our own State to-day? It is: The wine crop will not pay sufficiently. Grapes will not pay unless we make brandy largely as well as wine. The vine planters promised to build us a ladder to climb up, and lo! they are fast building a precipice to fling us down.

Another says: Recover the drunkards. But this is very difficult. Few are recovered, and of those who are temporarily recovered, many, oh, how

many, fall back! I do not mean to say that it is not worth while to attempt their recovery. Some are restored, and do stand, and in their renewed manhood glorify God and prove beacon-lights to others. Look at Gough. you ever hear him? I have heard distinguished orators in various parts of the world, but I have never heard any like him. I would give my right arm for any of you to cut off, if I could speak, and plead, and glow, and flash, and thunder like him. If the temperance movement had rescued only him, it would be worth all it has cost. I do not mean that we are not to labor, as hard as we can, to recover drunkards, but I say, if that is all we are to accomplish, viz: to rescue here and there one-dismal, indeed, is the horizon that hems in our narrow sphere. Suppose we do recover a few out of the vast congregation of existing drunkards, there is a fresh crop coming on behind these, and soon to take their place. We have not abated the evil. The drinking usages of society are sowing the crop. Is it good agriculture to dig out thistles at this end of your farm, and sow thistles on the other end. To recover a few drunkards is not the remedy that we need.

I said that the principles of Scripture, the teachings of Christ, would show us how to solve this problem, or any other moral problem. Love was the grand principle of Christ's life. It is the principle of the Bible. It is diffused through it, as light through the sky. This love, though diffused, like light, can be concentrated and applied. The photographer catches the sun's beams and makes them work out his problems. A man can set a prairie or a forest on fire with a little glass, a convex lens, by which he converges the sunlight to a focus, and kindles a flame. Love is spiritual sunlight, shining in the Bible as its atmosphere. Love can be brought to bear upon any moral problem, to solve it, to burn up what deserves to be burned, and to inscribe, with photographic art, celestial pictures on human souls. Paul has brought the light of love to a focus for us on this temperance question. Here it is: Romans xiv:21—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Wine, without doubt, has its medicinal use. I am not speaking of that. I believe, also, that in some cases it has its place as a dietary agent. Neither, therefore, am I speaking of that; but I speak of its convivial use. Any one can see the broad difference between using wine as a medicine, or as an adjunct to food in certain physical conditions, and the use of it socially, as a beverage, for the sake of pleasure. Even in regard to this, I do not take the ground that you must not use it socially because it is a sin.

I do not say that you have no right to do it; but I put it to you thus, as the Apostle does: It is not good. You know that the convivial use of wine does lead on, in innumerable eases, to ruin; and if Love rule in your heart, it will lead you to ask: What ean I do? Men are going down to wretchedness and death all around me. Can I help in the prevention of intemperance by a certain course that I shall pursue? Can I set an example that shall hinder others, so far as I have influence, from setting out upon a career which may terminate in hopeless intemperance? Can I set an example that will cheer and encourage every person who is attempting self-recovery? Yes, you can. Paul tells you how. It is by personal abstinence. He lays down a principle: Abstinence. He lays down a motive: Love. These, then, are the foundations of the temperance reformation. Let us try to induce all men to abstain, and to do it from Love, and drunkenness, with its attendant miseries, will cease from the earth. Love! 100 it from Love.

#### FIRST-THERE IS SELF-LOVE.

Do not confound selfishness and self-love. Selfishness is wicked. Self-love is right. Christ says: "Love your neighbor as yourself," which implies that you are to love yourself. It is not self-love that leads a man to indulgence, but appetite. Self-love surveys the ground and does that which is best on the whole. It often leads to severest self-denial. Now I appeal to you on the ground of self-love.

Some of you have been tempted by wine. Oceasionally you have taken a little more than you should. You did not become intoxicated, but indulged more than your after-reflection justified. Have you gone so far? Then, I say you are in danger. You stand near the precipiee. Do not go a step farther. Stop! I speak for your own sake, not for the sake of others. You are in peril. Play no longer with the tempters. You might as well play with vipers and venomous serpents. Go into your room alone, kneel, and swear before God that you will never again touch anything that can intoxicate. What! shall I swear? Yes, swear; that kiud of swearing is right; and when you have sworn, pray for Divine aid to keep your oath. Shall I sign the pledge? Yes, sign it, and if opening a vein and writing the promise in your own blood will make it more binding, do that. It won't hurt you much. You can prick open a little vein. You will need no instrument bigger than a needle. You could afford to open a large vein if that would settle your decision forever.

Also to those who are not tempted, I say: Abstain. Why? we are safe

cnough! Ah! do you not know that there is no weakness like a foolish self-trust? You may now laugh at the hint of a possible insecurity, and yet it may be true, nevertheless, that you are not safe. Certainly it is safer to abstain. Hence self-love, if allowed its verdict, would say: Abstain. It cannot be wrong nor unsafe to stop, whatever it may be to go on. Seize the benefit of the doubt, if it be ever so slight.

I look back upon the past. I remember a bright and beautiful boy. We were lads at school together, he and I, in Connecticut. We knew each other well; in school tasks and on play-ground we were comrades for years. He had occasion to remember me, for in a playful wrestle I threw him, and to my dismay, dislocated his elbow joint. In time we entered the same college. Our pecuniary circumstances were different. I was poor. He was rich. Unfortunately his money and the indulgence it offered led him on. He became fond of the wine cup. The habit grew upon him. He had great talents. He was witty. He could recite pages after reading them once or twice. The classics were easy to him. Oh, if he had never touched the wine cup, it would have been well for him. He did not finish his collegiate career. He died in a tavern. For two weeks before his death he are nothing. One of my brothers went to see him, and told me that he was so emaciated that he was almost transparent; you could almost see through him. Day and night for those two weeks his ery was for brandy, brandy. They gave it to him. He drank and drank, and ate nothing, and he died. Oh, the horrors of that death; the horrors of that room, where, lying on the bed, a living skeleton, he shrieked through the sleepless night watches for brandy! God save you, young man, from such a death. When he first began the use of wine, if any one had suggested to him the possibility of danger, he would have laughed with scorn. Don't touch the wine cup, young man. Don't tempt him, young woman, to take it. Set your face against the use, and help him. It has dragged many like you down to unutterable woe.

### SECONDLY-THERE IS PARENTAL LOVE.

The family is the foundation of the State. The fathers and the mothers are the creators of the commonwealth. National character is born in the homes of a people. If the home is pure, patriotic, temperate, religious, then the nation too will be so; but if the home life is corrupted or tainted, then the nation is ruined. I am a father. What shall I teach my children? Shall I teach them the convivial use of wine, or shall I teach them abstinence, except for medicinal or purely dictetic purposes. The history of two fami-

lies was once traced for some distance; the one family used intoxicating beverages; there were forty drunkards counted among the descendants. The other family abstained from such beverages; there were no drunkards among the descendants. I have sons growing up. Soon they will go to college. Before they go, I shall, on some quiet Sabbath day, take them by the hand, and ask them to kneel with me in the room where we often have kneeled together, and solemnly promise before God, to abstain from the use of anything that intoxicates. I believe they will make the promise and keep it. Oh, for the universal exercise of a wise parental love in respect to this subject. If we can save our homes, we can save the Nation.

### THIRDLY-THERE IS PHILANTHROPY; LOVE FOR MANKIND.

The Apostle tells us that it is not good to drink wine—whereby our brother stumbleth, is offended and made weak. It is not good to drink wine; that is: it is good to abstain for the sake of helping others. Thousands of men die the drunkard's death each year in these United States. If thousands of men every year-at the rate of one hundred a day-were borne over Niagara Falls into the chasm of waters, and you could do anything to prevent it, would it not be good for you so to do? Down the awful cataracts of drunkenness more than a hundred men are dashed every day in this one country. If, looking at this dread spectacle, you should say, I will abstain from that usage of society out of which this catastrophe results, and if all others would say so and act up to their saying, then the wheat would grow and the rose would blossom where the flood now rages. Is it a sacrifice for you to give up drinking wine as a beverage? Do it for the sake of others. It is noble to make such sacrifices. Every such sacrifice will return many blessings upon your heart and life. You cannot deter others from drinking, if you are mixed up with the convivial usage yourself.

One word, in closing, as to our State. The wine crop of California in 1867 was four millions of gallons of wine and four hundred thousand gallons of brandy. 1868, doubtless, produced more, though I have not been able to lay my hand on the statistics. The capacity of this State for this kind of culture has been reckoued at three hundred millions of gallons of wine, and if the proportion is preserved, this would be accompanied by thirty millions of gallons of brandy in a year. Such a result is anticipated as an immense prosperity, a crown of industrial effort and of commercial glory. In such joy, I, for one, am unable to participate. I love this State. With admiration and pride I view its present youthful greatness, and its capabilities for an almost indefinite advancement. My mind expands as I con-

template its mountains, lakes and forests; its matchless Yosemite, its giant groves, its Geysers, its lofty waterfalls, and this wondrous bay, upon whose capacious surface the great Asiatic West, sailing in through a Golden Gate, doth salute the mighty East. My heart exults when I think of our wheatfields, measured not by acres, but by miles, swelling up the hill-sides and over their tops; so that the fruitful landscape looks as though an ocean of barvest-field were running wild and free in grand undulations. I rejoice when I see the barley, and the hay, and the unequaled vegetables, the grapes (for the grape culture need not cease), and apples, and peaches, and apricots, and plums, side by side with the olives and the oranges. I like in thought to run up from the plains and the valleys to the hill-sides and mountain slopes which redeem their ruggedness by their products of gold and silver. I like to walk these streets and watch the crowds of beautiful children, so many, so fair, so ruddy, with a frame and physique which I have never seen paralleled in all my wanderings up and down through the world. Last Fourth of July the greatest luxury I enjoyed was the spectacle of so many happy people moving through our thoroughfares in their festive attire, with their children and their country friends around them. It was a joy to me to look upon their healthy, cheerful faces. All these things are to me a great delight. But I cannot look forward with exultation to the time when this our State of California shall annually pour forth three hundred millions of gallons of wine and thirty millions of brandy. It cannot be done without self-demoralization. It cannot be done without sending upon others a deluge of physical and moral ruin. When the best fields and best energies of California are given up to brandy-making, then will our glory become dim, and the evil which we roll out upon the world will reflect upon us, coming back burdened with the curses of dying drunkards, the sighs of broken-hearted women, and the wails of beggared children.

I wish to see a mighty race of men developed upon these western shores. I wish to see this State distinguished for its institutions of learning and religion: for its schools, its universities and its churches. I wish to see it noted for its strong men, its wise women, and its happy homes. I wish to see here the highest illustrations of patriotism, purity, bravery, and moral and religions worth, and to these ends what imperfect efforts I can make shall be made—but may God keep far away from us the day when our reputation in the earth shall be this: that we make more wine and brandy than any other people.

THE

## UNIVERSALIST

# COMPANION,

CONTAINING THEIR

Articles of Faith, Bible Creed, Ptan of Church Government, Statistics of the Denomination—including a List of Destinguished Individuals who were Universalists previous to the Reformation; also, the names of many who have held to the same faith, at different times and in different countries, since that era;—differences in the belief of Partialists and Universalists, and the mistakes of Partialists concerning Universalism.

FROM THE

BOOK OF REFERENCE.

PETALUMA, CAL.:
STAR OF THE PACIFIC OFFICE.
1860.

H. S. CROCKER & CO.S PRINT, SACRAMENTO.



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## UNIVERSALIST COMPANION.

### ARTICLES OF FAITH.

THE following article on this subject, written by Rev. A. B. Grosh, is full, clear and comprehensive, and much better than anything which we could substitute in its stead:

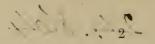
"The Universalists, as a body, have no Creed or Confession of Faith which members must subscribe to, or profess faith in before they can be admitted into fellowship or membership. The Bible is the ereed of the Universalist. But as we have been, at various periods, much misrepresented by our opposers, a Profession of Belief, embracing those important points of doctrine in which all Universalists are agreed, became necessary.\* The General Convention of Universalists for the New England States, and others, at that time the highest official body in our order, in 1803, adopted and published the following, not as binding on the faith of its members, but as declarative of our sentiments. No alterations have been necessary, neither have any been made in it, since that period. It is, therefore, submitted to the reader as an official and correct declaration of the faith of our denomination at large, wherever it is known to exist, whether under the name of Salvationist, Restorationist, Christian Friends, or the more common and more appropriate one for all believers in impartial and universal grace, Universalists."

"I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the

duty, interest and final destination, of mankind.

"2. We believe there is one God, whose nature is love; revealed in

<sup>\* &#</sup>x27;As the Universalists of the New England States agreed with Congregationalists, in regard to church government, they could not be logally distinguished from them, so as to avoid paying taxes to support the then 'standing order,' until they became a separate denomination, and made a formal Profession of Faith. In New Hampshire they were so taxed, and the Supreme Court decided in favor of the Congregationalists, as late, we think, as 1803. To obviate this difficulty, which had been anticipated, a 'Profession of Faith' was presented by the Committee, previously appointed for that purpose, and adopted by the General Convention, holden at Winchester, N. H. The members of the committee were Zebulon Streeter, Geo. Richards, Hosea Ballou, Z phaniah Laithe and Watter Ferris; the 'Profession' was composed by the last on the committee. There were some believers in the trinity, and in future punishment on the committee, and yet all could cordially agree to the Articles presented." See an article on this subject in the Magazine and Advocate, vol. 14, No. 40, taken from the Universalist Watchman.



one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works, for these things are good and profitable unto men."

"This general declaration of the general belief of our whole order, it will be seen, allows great latitude of opinion on minor points, while it especially states our sentiments on all points most important and

useful to all Christians."

Lest it should be thought that the above Profession of Faith is too brief, and not sufficiently expressive of our views on all points connected with the Christian religion, we here insert a form of faith which was drawn up by Rev. D. Skinner, and which has been published and extensively circulated in the United States; premising, however, that we do not consider this creed as binding on the consciences of our fellow-men, but as "a mere general declaration, not of the things which must be believed, but of the things that are believed among us." To obtain the fellowship of our denomination it is only necessary that the individual should believe in one God; in Jesus Christ as the Sent of God and the Saviour of the world; in the authority of the Bible; and that he should possess a good moral character.

### BIBLE CREED.

ARTICLE 1.—Concerning God.—We believe in one, only living and true God; that he is a pure spirit, self-existent, immutable, eternal, infinite in wisdom, power and goodness, and possesses every natural and moral perfection which can render his character amiable, lovely, reverend and adorable, that he is the Creator, Upholder, Benefactor, and moral Governor, of the Universe; that he stands in the relation of Father to all mankind; that, as he hath made of one blood all nations of men to dwell on the face of the earth, we are his offspring,-all have one Father, one God hath created us; that though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), yet to us there is but one God, the Father, of whom are all things, and we in him; that God is love, good unto all, and his tender mereies are over all his works; that he loveth all the things that are, and abhorreth nothing that his hands have made, for he never would have created anything to have hated it; that he is a just God and a Saviour, who will have all men to be saved, and come to the knowledge of the truth; that he worketh all things after the counsel of his own will; that all his attributes harmonize; that in him mercy and truth have met together, righteousness and peace have embraced each other. 1 Cor. 8: 4-6; Dout. 6: 4; Mark 12: 29: John 4: 24; Mal. 2: 10, and 3: 6; Gen. 17: 1: Ps. 147:

5; 45: 9, and 85: 10; Wisdom 11: 24; Isa. 45: 21; Acts 17: 24-28: 1 Tim. 2: 4.5: Eph. 1: 11: 1 John 4: 8-16

24-28; 1 Tim. 2: 4, 5; Eph. 1: 11; 1 John 4: 8-16.

ARTICLE II.—Concerning Christ—We believe in one Lord, Jesus Christ; that Jesus of Nazareth is the promised Messiah, the one Mediator between God and men, the Son of God and the Saviour of the world, the brightness of the Father's glory, and tho express image of his person; that to him the Divine Spirit was given without measure, and hence, God hath made him both Lord and Christ-given all things into his hand, even power over all flesh, that he should give eternal life to as many as the Father hath given him; that all that the Father giveth him shall so come to him as not to be east out; that he was sent to reveal the true character of God to the world, and save mankind from sin, misery, darkness and death; that, to this end, he gave himself a ransom for all, to be testified in due time; is a propitiation for our sins, and not for ours only, but also for the sins of the whole world; that, having been erucified on the cross, he arose from the dead on the third day, ascended up on high, leading captivity captive, and giving gifts unto men; and having brought life and immortality to light by the Gospel, he shall see of the travail of his soul and be satisfied; shall reconcile all things unto God, by the blood of his cross; that, as in Adam all die, even so in Christ shall all be made alive; that he shall reign in his mediatorial kingdom till all things shall be subdued unto him; till death, the last enemy, shall be destroyed; till every knee shall bow, and every tongue confess him Lord, to the glory of God the Father; and that he will then deliver up the king. dom to God the Father, that God may be all in all. 1 Cor. 8: 6, and 15: 3, 4, 22, 24-28; 1 Tim. 2: 5, 6; 1 John 2: 2, and 4: 14: John 1: 45; 3: 34, 35; 6: 37, and 17: 2, 3; Matt. 1: 21; Heb. 1: 3; Rom. 14: 9; Eph. 4: 8; 2 Tim. 1: 10; Isa. 53, 11; Col. 1: 20; Phil. 2: 10, 11.

ARTICLE III.—Concerning the Scriptures.—We believe in the Divine authenticity of the Scriptures of the Old and New Testaments; that they contain a true and faithful record of the revolution of God to men, and are a perfect and infallible rule of faith and practice; that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit; and that all Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction and instruction in right-counsers, that the servants of God may be thoroughly furnished unto all good works, and become wise unto salvation. 2 Peter 1:

21; 2 Tim. 3: 15—17.

ARTICLE IV.—Concerning the Motive to Obedience.—We believe that, as God hath commended his love to us, in that while we were yet sinners Christ died for us, it is our duty to love him because he first loved us; that if God so loved us, we ought also to

love one another, that the goodness of God leadeth to repentance; that the grace of God, which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; and that those who believe in God ought to be careful to maintain good works; for these things are good and profitable unto men: that Christ should be our pattern, and his love should constrain us to walk in his footsteps. Rom. 2: 4, and 5: 8; 2 Cor. 5: 14, 15;

Tit. 2: 11, 12, and 3: 8; 1 John 4: 11, 19.

ARTICLE V .- Concerning the Reward of Obedience. - We believe that great peace have they who love God's law, and nothing shall offend them; they are like trees planted by the rivers of water, that bring forth their fruit in season; their leaf also shall not wither, and whatsoever they do shall prosper; that Wisdom's Ways are ways of pleasantness, and all her paths are peace; that she is a tree of life to them that lay hold of her, and happy is every one that retaineth her; that the fruit of rightousness is sown in peace of them that make peace; that Christ's yoke is easy and his burden light, and all who come to him will find rest to their souls; that we who have believed do enter into rest; that, though God is the Savior of all men, he is especially so of the believer, and that whoso looketh into the perfect law of liberty, and continueth therein, and is not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. Ps. 1: 3, and 119; 165; Prov. 3: 17, 18: Matt. 11: 28-30; Heb. 4: 3; 1 Tim. 4: 10; James 1: 25, and 3: 18.

ARTICLE VI .- Concerning the Punishment of Disobedience .-We believe that God, as the righteous and moral Governor of the universe, will render to every man according to his deeds: tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile; that he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons; that the way of trausgressors is hard; that the wicked are like the troubled sea when it cannot rest, whose waters east up mire and dirt; for there is no peace, saith our God, to the wicked. Rom. 2: 6, 9; Col. 3: 25; Prov. 13: 15; Matt. 16: 27; Isa. 57: 20, 21.

ARTICLE VII - Concerning the Remedial Design and Limitation of Punishment.-We believe the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; that he will not contend forever, nor be always wroth, lest the spirit should fail before him, and the souls he has made; that although he may apparently forsake his children for a small moment, yet with great mercies will he gather them; in a little wrath he may hide his face from them for a moment, but with everlasting kindness will he have mercy on them, and heal them, and lead them also, and restore comforts unto

them; that whom he loveth he chasteneth (and he loveth and chasteneth all) for their profit, that they may be partakers of his holiness, and be enabled afterwards to say, "Before I was afflicted I went astray, but now have I kept thy word." Lam. 3: 31, 32; Isa. 54: 7, 8, and 57: 16—18; Heb. 12: 7—11; Ps. 89: 30—35, and 119: 67.

ARTICLE VIII.—Concerning Baptism.—As there is a difference of opinion among the sincere followers of Christ, in regard to this ordinance, and this difference ought not to separate true disciples one from another, we believe it is the duty of every one to follow the dictates of his or her conscience, leaving each to judge both of the subject and mode of Baptism, as shall seem most consistent with Seripture and reason. Matt. 28: 19; John 4: 2; Acts 2: 41; Rom. 6: 3—5, and 14: 1—6; 1 Cor 1: 14—17; 1 Pet. 3: 21.

ARTICLE IX.—Concerning Repentance, Faith and Love.—We believe, according to the divine doctrine and preaching of Christ and his apostles, that repentance toward God for sin, faith in our Lord Jesus Christ, and love to God and our fellow-ereatures, are means of grace appointed by God, and essential to our salvation and glory. Matt. 4: 16, and 22: 87—40; Mark 1: 15; Acts 3: 19,

5: 31, and 20: 21; Heb. 11: 6; 1 John 3: 23, 24.

ARTICLE X.—Concerning the Extent of Salvation.—We believe that God, who is rich in merey, who turneth the hearts of the children of men as the rivers of water are turned, who worketh all things after the counsel of his own will, whose people shall be willing in the day of his power, will, in the dispensation of the fulness of times, gather together in one all things, in Christ, both which are in heaven and which are on earth, even in him; and that every (intelligent) creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall at last unite in the song of Moses and the Lamb, saying, Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Eph. 1: 9—11, and 2: 4; Prov. 21: 1; Ps. 110: 3; Rev. 5: 13.

### PLAN OF GOVERNMENT.

The following article, taken from the Universalist Register and Almanae for 1836, and written by  $\Lambda.$  B. Grosh, is as clear and correct on this subject as can possibly be desired:

"The government and discipline of the Universalist denomination, so far as it has yet been established on general principles, is republican and fraternal—in accordance with the mild, equalizing and affectionate principles of Christianity.

"The smalless associations are those called churches and societies. These are formed by any number of believers in a vicinity, accord-

ing to the laws of the State or Territory, or to the customs of the community where there are no legal regulations on the subject. Brother is the common and equal title of all the male members, as sister is that of the females. Where discipline is instituted among societies only, it is, as it should be, a church discipline, and conducted according to the rules laid down in the New Testament—particularly as recommended in Matt. 5: 23, 23; 7: 12; 18: 15—23; and the parallel passages. It is to be hoped that, ere long, every society will establish such a discipline among its members.

"The societies are sovereign and independent—competent to govern themselves, select and discharge their own officers and preachers. But for social purposes, and to promote unity and harmony among and with each other, in certain districts they unite

themselves into

"Associations.—These are governed by a council, composed in general of two or more delegates from each society, and of the ministering brethren residing within the bounds of the Association. The delegates are elected annually, by their respective churches or societies. Ministering brethren from other associations are either constitutionally admitted as members of the council, or are invited to unite in its deliberations. The discipline instituted over preachers and societies, by the Associations, is similar to that of churches or societies, except where gross offences are committed by preachers, when immediate suspension or expulsion is pronounced; and in no case is any further authority assumed than the withdrawal of followship.

"The power to grant letters of fellowship or ordination, or both, in general belongs to every regularly associated body of believers in the order; but of late years is only exercised by the Associations and Conventions, or by ordaining councils, or committees on fellowship and ordination appointed by them, or acting at the wishes of a society in presumed accordance with the wishes of those bodies.

"In all other matters the Associations nucrely advise or recommend, leaving to societies and individuals the privilege of acting or not, as circumstances or their own judgments may dictate and require. When Associations become numerous in any one or more States, they generally unite, to extend their social intercourse and influence in

"Conventions.—These are State or sectional, as one or more States are embraced within their boundaries. Their councils are generally constituted of a certain number of lay, and a certain number of ministerial delegates sent by each Association in their fellowship. Generally, the lay delegates are most numerous—but in some Conventions an equal number of each are required. The powers of these Conventious, except in granting fellowship and ordi-

nation, in suspending preachers and withdrawing fellowship from

them, are merely recommendatory and advisory.

"When State Conventions become numerous, they sometimes unite in a General Convention embracing several States. Thus, formerly, the New England States had a General Convention (even before any State Conventions were formed), and the Southern and Western have formed similar Conventions. But the largest organ-

ized body of Universalists in Amoriea is

"The United States Convention.—Its council is composed of delegates chosen annually by each Convention in its fellowship, each State being allowed four ministerial and six lay delegates. It meets annually, in each State alternately, and continues its session until its business is transacted. Its powers are merely recommendatory and advisory. If its organization be reckoned from the formation of the 'General Convention of the New England States and others,' which it superceded, then the session in September, 1859, was its seventy-fourth Anniversary."

### STATISTICS OF THE DENOMINATION.

We have organizations in thirty-three States and Territories of our Union, and in four of the British Provinces.

In the United States, beside our General Convention, we have a Historical Society, and a General Reform Association, for the denomination.

In twenty of the States there are State Conventions, with which are connected one State Tract, ten State Missionary, three State Education, one State Sunday School, and one State Relief Association, and one Paper Establishment.

Subordinate to the Conventions (generally,) and embracing one or or more counties each, there are eighty-five Associations, connect-

ed with which are also six Home Missionary Organizations.

Subordinate, again, to these Associations, (generally), there are 1186 churches or societies, (not including churches organized within societies), owning wholly or in part, 924 meeting-houses, and ministered unto by 686 preachers, including approved laborers not in formal fellowship.

The Educational Institutions of the denomination are, one University, (and another in progress), two Colleges, seven High Schools, twenty Periodicals, ten new volumes published within the year, beside reprints of former publications, many sermons, tracts, etc.

In the British Provinces there are one Association, sixteen Socie-

ties, eight meeting-houses, and seven Preachers.

GRAND TOTAL.—One General Convention, one Historical Society, one General Reform Association, one Convention for several of the Southern States, subordinate to the General Convention; twenty State Conventions, with sixteen State organizations for Missionary

and other purposes; eighty-six Associations, with six Missionary Societies; 1202 churches or societies of believers, 932 houses of worship, twenty periodicals, ten Seminaries for education, and six

hundred and ninety-three Preachers.

Of the clergy of our denomination it may with truth be said, that, generally speaking, in point of natural and acquired abilities, nuoral character and literary and scientific attainments, they are at least respectable. In their political principles they are purely democratic; the advocates of free toleration and equal rights, and the champions of civil and religious liberty. The same is also true of the lay members of the denomination.

As a denomination of professing Christians, we entertain sentiments of the utmost liberality and charity toward all Christian seets. We extend the hand of fellowship to all professing the Christian name who walk worthy of their vocation. When elergymen of other denominations are present at our meetings, they are invited into our pulpits and to take a part in the services. At the administration of the Lord's Supper our opposing brethren are always invited to partake with us; and our meeting-houses are open and free

to all denominations when not occupied by us.

Probable Number of Universalists in America.—The number of those who openly avow their belief in Universalism in this country, and of those who manifest a preference for that religious persuasion, eannot be less than 900,000, and is probably much greater. In addition to these, it is known that Universalism is believed by some of the Unitarians of this country, both of the elergy and laity; that a belief in this doetrine prevails to a considerable extent among the Hicksite Quakers, and that it is generally embraced by the Shakers, and by the Tunkers or German Baptists. Besides, there are undoubtedly many believers in Universalism to be found in all the different denominations in the country. Prof. Stuart, of Andover College, in a late work against Universalism, says that many members of Orthodox churches in the New England States seriously doubt the doctrine of endless punishment, and that some, both of the elergy and laity, entertain a secret belief in universal salvation. Rev. Wilbur Fisk, of the Methodist church, in a sermon against Universalism preached before the New England Conference in 1823, "The eternity of future rewards and punishments is a subjeet which, at the present, excites among us considerable attention. In consequence of the plausible objections that are made to the doctrine of endless misery, the minds of many serious, candid people have become unsettled." He also speaks of some "whose feelings have become neutralized by the arguments of the contending parties, and who are looking on with dangerous indifference." The celebrated Dr. Beecher calls Universalism, "The giant heresy of the day."

"Universalism in Europe.—In England, Ireland, and Scotland's there are some congregations of Universalists, as also some preachers who belong to that sect. The Unitarians of these countries openly avow their belief in, and boldly preach the doctrine of, universal salvation. In Germany it is well known that this doctrine prevails almost universally. Dwight, in his "Travels in the North of Germany, in 1825 and 1826," says of the Germans, that "they have done more to enlarge the knowledge of sacred criticism, than all the nations of Europe. In this respect, they are a century in advance of England and of every other nation." P. 334. On page 431 he says, that in Germany "the doctrine of the Eternity of Fluture Punishment is almost UNIVERSALLY REJECTED. I have seen but one person in Germany who believed it, and but one other whose mind was wavering on this subject."

Facts in relation to the History of Universalism.—From the time of the death of the apostle John, which happened about A.D. 100, to the year 150, the history of opinions entertained by Christians respecting the final destiny of the human race, is involved in much obsenvity. But little is known except that the doctrine of the final happiness of all men was held by the different sects of Gnosties, viz: the Basilidians, the Carpocratians, and the Valentinians. And although these sects were regarded as hereties by the orthodox fathers, and although these fathers "warmly and bitterly attacked their respective systems in general," yet, "it does not appear that they ever selected the particular tenet of the salvation of

all sonls as obnoxious."

In the year 140, or 150, a belief in Universalism was distinctly avowed in a work, which was the production of some Christian or

Christians, called the "Sibylline Oracles."

Of the orthodox fathers, who lived between 150 and 210, some believed in Universalism, while others held to the doctrine of endless misery. "This diversity of opinion, however, occasioned no divisions, no controversies nor contentions among them; and both sentiments existed together in the church without reproach."

From the year 230 to 553, Universalism was believed and advoented by a number of the most learned, pious, and distinguished

fathers that the church ever produced.

Tertullian, a presbyter of Carthage, in Africa, was the first Christian writer who asserted and maintained the doctrine that the misery of the wieked will be of equal duration with the happiness of the righteous. This doctrine he defended in a work published by him in the year 204.

Universalism was never condemned by any Christian writer, either

orthodox or heretie, till the year 394.

"In the year 394 a quarrel broke out between the followers of the celebrated Origen and their opponents, in which some of the latter attacked, for the first time, the particular tenet of the ultimate salvation of the Devil, but did not at first object to the final salvation of all men.

"In 399, some of the councils that were convened against the Origenists, condemned expressly the doctrine of the salvation of the Devil and his angels, though they passed by the belief of the salvation of all mankind without a censure."

Universalism was not officially condemned by the church until the Fifth General Council, which was held at Constantinople in the year 553. See "Ancient History of Universalism," and "Plain Guide to Universalism."

Notwithstanding this authoritative condemnation of Universalism, the doctrine still continued to be held and maintained in the

church until the establishment of Popery.

From the time of the condemnation of Universalism by the Fifth General Council, the church gradually sunk into ignorance, superstition, and moral darkness, until at last spiritual despotism and tyranny reigned triumphant.

From the time of the breaking out of the Protestant Reformation to the present time, Universalism has been believed and advocated by some of the most distinguished divines, theologians, and philosophers, of all the different prominent seets in Christendom.

The Manieheaus, a very powerful and influential seet, which flourished from the year 265 even to the time of the Reformation, held the doctrine of Universalism.

During the reign of Popery, Universalism was held by the Albanenses, the Albigenses, the Waldenses, the Paulicians, and the Lollards. It is thought that these seets all descended from the Mani-Neither of them ever submitted to or acknowledged the authority of the Pope.

Universalists, as a distinct denomination, were known in England

as early as 1770.

The first Universalist preacher in the United States was Dr. George De Benneville. He came to this country in 1741.

The first Universalist society in the United States was formed be-

tween the years 1771 and 1780.

The first Universalist paper was published in England in 1703. The first Universalist paper in the United States, was published in Boston, Mass., in 1802. The first weekly paper was commenced in 1819.

The General Convention of Universalists of the United States was

formed in 1785.

List of Distinguished Individuals who were Universalists.—Previous to the Reformation, Universalism was believed and advocated by the following individuals; many of them the most eminent of the Christian Fathers: Basilides, Carpoerates, Valentine, Clemens Alexandrinus, Origen, Alexander, Bishop of Jerusalem, Ambrosius, Gregory Thanmaturgns, Titns, Bishop of Bostra, Basil the Great, Bishop of Cesarea, Gregory, Bishop of Nyssa, Didymns, Jerome, Gregory, Bishop of Nazienns, Evagrius Pontieus, Dioderns, Bishop of Tarsus, Theodore, Bishop of Mopsuestia, J. hn, Bishop of Jerusalem, Victorinus, Nonnns, Leontins, Domitian, Theodorns Ascidas, Clement, Rainold, Walter Lollard.

It may be proper to remark that most of the above individuals were believers in future punishment, and that they freely applied the terms everlasting and eternal to punishment, not, however, to

express its endless, but its indefinite duration.

Since the era of the Reformation, Universalism has been held by the following eminent persons, who have lived at different periods

of time and in different countries.

In England, it has been advocated by Gerard Wistanly, William Everard, Rev. William Earbnry, Rev. Richard Coppin, Samnel Richardson, Rev. Jeremy White, Dr. Henry More, Archbishop Tillotson, Dr. Thomas Burnet, William Whiston, Sir Isaac Newton, Rev. Dr. Samuel Clarke, Dr. George Cheyne, Chevalier Ramsay, Mrs. Jane Leadley, Rev. Richard Clarke, Rev. William Law, William Duncombe, Rev. Samuel Say, Soame Jenyns, Henry Brooke, Dr. Andrew Kippis, Dr. William Paley, Rev. Robert Robinson, Rev. Geo. Walker, Dr. John Coakley Lettsom, Dr. John Hey, Dr. David Hartley, Abraham Tucker, Rev. Thomas Broughton, Bishop Thomas Newton, Sir George Stonehouse, John Henderson, Dr. Nathan Drake, Dr. James Brown, Rev. William Matthews, Rev. Francis Leicester, Rev. Edward Holmes, Rev. Rochemount Barbauld, Mrs. Ann Letitia Barbauld, Rev. John Brown, Rev. Theophilus Lindsey, Rev. Dr. Joseph Priestley, Dr. John Jebb, Rev. John Simpson, Rev. Timothy Kenrick, Dr. John Prior Estlin, Dr. Lant Carpenter, Rev. Richard Wright, Rev. Henry Poole, Rev. Robert Aspland, Rev. Dr. Thomas Belsham, Rev. John Grundy, Rev. Rnssel Scott, Dr. Thomas Cogan, Rev. W. J. Fox, Rev. William Vidler, Nathaniel Scarlett, Rev. Mr. Creighton, Rev. James Rait, Rev. Henry Bell, and Rev. William Upjohn.

In Scotland, by Duncan Forbes, Rev. James Pnrves, Rev. Niel Douglass, Rev. William Worrall, Rev. James Edmands, Rev. Dr.

Thomas Southwood Smith, and Rev. George Harris.

In Ireland, by Bishop George Rust.

In Germany, by John William Peterson, Boctius or Balduin, Professors of Divinity, Paul Siegvolk, Mr. Marsay, Grunor, Eberhard, Steinhart, Fuller, Semler, Crellius, Fisher, Shetz, and Shepherd, and is now held by a majority of the clergy and laity.

In Prussia, by Panl Jeremiah Bitaube and Rev. Herman Andrew

Pistorins.

In France, by Rev. Thomas Cuppe, James Necker, Chais de

Sourcesol, Dr. Geo. de Benneville, Durant, De la Chevrette, Dumoulin, L'Archer, Etc.

In Switzerland, by Murault, Charles Bonnet, Rev. Ferdinand Oliver Petitpiere, Rev. John Gosper Lavater, and Carbo a Cortiaro.

In America, by Rev. Richard Clarke, Rev. Dr. Jonathan Mayhew, Rev. John Murray, Rev. Elhanan Winehester, Dr. Redman, Dr. Benjamin Rush, Rev. Dr. Charles Chauneey, Rev. John Tyler, Gen. Greene, Dr. Benj. Franklin, Rev. Mr. Wright (a Moravian), Shippie Townsend, Rev. Mr. Duchee, Dr. Joseph Young, Dr. Wm. Pitt Smith, Rev. Dr. Joseph Huntington, Rev. Dan. Foster, and Rev. Thomas Fessenden.

The following individuals are known to have doubted the doctrine of endless misery, and to have been favorable to Universalism: Fenelon, Daniel De Foe, Dr. Isaae Watts, Dr. Philip Doddridge, Simon Episcopius, John Le Clere, Rev. C. L. de Villette, Archbishop Newcome, Dr. Edward Young, Dr. Samuel Johnson, Dr. James Macknight, and others. There are some very good reasons for believing that the celebrated John Wesley was a Universalist.

1. Ile was one of those who requested Dr. Stonchouse to write a work in defence of Universalism.

2. "A work in which Universalism was taught (Brooks' 'Fool of Quality,') was re-published under Mr. Wesley's supervision."

3. He re-published a work by Charles Bonnett, entitled "Conjectures concerning the nature of Future Happiness," in which the same doctrine is inculeated.

4. The latter work "he introduced to the public with the following prefatory commendation:"

" DUBLIN, April 7, 1787.

To the Reader:—I am happy in communicating to men of sense in this kingdom, and at a very low price, one of the most sensible tracts I ever saw.

John Wesley."

If the reader will examine the Ancient and Modern Histories of Universalism, and Stone's "Life of Winchester," he will find the above facts established by quotations from the writings of the individuals named, and by authorities which are indisputable.

## DIFFERENCE IN THE BELIEF OF PARTIALISTS AND UNIVERSALISTS.

All the various denominations of professing Christians may be classed under three heads: Calvinists, Arminians, and Universalists. The agreement and the difference in the religious opinions of these three classes on the most important doctrines of Christianity may be stated as follows:

CALVINISM

There is one God There is one Mediator between God and men, and that Mediator is the very and eter-

nal God himself. The one Medialor gave himself a ransom for a part only of mankind.

All those for whom the Mediator died will be saved

God's purpo es in the creation of the human race embraced the linal holiness and happiness of a part, and the endless miscry of the rest.

God's purpo e in reference to the final destiny of his creatures cannot be defeated.

God has the power to make all his creatures holy and

God wills the salvation of a part of his creatures, and the damnation of the rest.

God's will in reference to the ultimate de tiny of his creatures will be done.

God can save all mankind, but will not

The object of Christ's mission to our world was to save a pact only of mankind from endless misery.
Christ will succeed in ac-

complishing the object of his mission.

All for whom Christ died will be saved.

A glorious and happy des tiny awaits a portion of the human race, as d a most inglo:1 ns, unhappy and miserdestiny awaits the rest.

Univeralism is altogether preferable to Arminianism.

MEINTANISM

There is one God.

There is one God.

There is one Mediator between God and men, and that Mediator is the very and eternal God himself.

The one Mediator gave himself a ransom for all.

A part only of those for whom the Mediator died will be saved.

God's purposes in the cre-ation of the human race embraced the final holiness and happiness of all mankind.

God's purpose in reference to the final destiny of a part of his creatures will be deleated.

God has not the power to make all his creatures holy

and happy.

God wills the salvation of all his creatures.

God's will in reference to the ultimate destiny of a part of his creatures will not be

God would save all mankind, but cannot.

The object of Christ's mission to our world was to save all mankind from endless

Christ will succed in accomplishing a part only of the object of his mission.

Some for whom Christ died will not be saved.

A glorious and happy tiny awaits a portion of the human race, and a most inglorious, unhappy and mi-er-

able destiny awaits the rest Universalism is altogether preferable to Calvinism.

PNIVERSATISM.

There is one God. There is one Mediator between God and men, aid that Mediator is "the Man Christ Jesus.

The one Mediator gave himself a ransom for all

All those for whom the Mediator died will be saved.

God's purposes in the creation of the human race embraced the final holiness and happiness of all mankind.

God's purpose in reference to the final destiny of his creatures cannot be defeated.

God has the power to make all his creatures holy and

harpy.
God wills the salvation of all his creatures.

God's will in reference to the ultimate destiny of his creatures will be done.

God can save all mankind, and will.

The object of Christ's mis sion to our world was to save all mankind from their sins.

Christ will succed in complishing the object of his mission.

All for whom Christ died will be saved.

A glorious and happy des-tiny awaits every individual of the catire human ra e.

Universalism is infinitely preferable to ei her Calvanism or Arminianism.

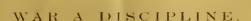
Arminianism is supposed by thousands to be a much more consistent and reasonable system of theology than Calvinism. But who cannot see that both systems result in precisely the same thing? Arminianism damns as many as Calvinism, and the Arminian's hell is equally as horrible as the Calvinist's. What boots it then, reader, whether you go to an endless hell by the irreversible degree of the Almighty, or by the use of an agency which God gave you, and which he knew you would use to your own destruction? In other words, what difference will it make with you whether you are lost, and lost forever, because God cannot save you, or because he will : not? The truth is, that between 'alvinism and Arminianism there is not one cent to choose, but between either of these systems and that of Universalism the difference is infinite. And no man can fail to see that Universalism is infinitely the best.

The following extract is from an October (1843) number of that widely-circulated journal, the New World, published in New York: "It seems to us that the Universalists, in whatever light we may regard their points of doctrine, excel other sects in their benevolence, their philanthropy, and their respect for that law which has commanded us to render good for evil. They endeavor to entice mankind into purity of life, by considerations of love and kindness; they use no threats, and east from them the bonds of fear. And, so far as our information extends, the professing members of their creed observe a strictness of conduct, and a rightcousness of living which others would do well to enulate, instead of maligning a belief which certainly reposes with entire confidence on God's mercy to his creatures."

Dwight, in his "Travels in the North of Germany," after stating the fact that Universalism is the prevailing belief in Germany, says of the Christian character of the Germans, "I have never seen any Christians who seemed to me to have a deeper sense of the odiousness of sin in the sight of God, or whose hearts beat with more ardent gratitude towards our Saviour, for the great redemption he has made for fallen man. I know of no examples of humility greater than those exhibited by some of these gentlemen, or more elevated views of the character of God than they discover in their conversation. We must look in vain for brighter examples of piety than they exhibit. They certainly manifest a greater spirit of love for those who differ from them than is found in most of our seets, and they are unwilling to shut the gates of Heaven against all who do not believe in every article of their creeds. In this charity and love, the Protestant inhabitants of most countries would do well to imitate them." P. 423.

Such is the testimony of our religious opposers in reference to the tendency of our doctrine, and its influence upon those who believe it. Nor does it appear that the vicious are disposed to take advantage of our doctrine, and to screen themselves under it. If we examine the criminal record of our country, we shall find that Universalists do not furuish even their proportion of criminals in proportion to their numbers, compared with other denominations. The state prisons at New York, at Auburn, and at Cincinnati, Ohio, have each of them been examined, at different times, and it was ascertained that for one believer in Universal sm there were two or three hnudred

believers in endless misery confined within their walls.





A

## SERMON

PREACHED IN

## CALVARY CHURCH,

SAN FRANCISCO.

0 N

THANKSGIVING DAY, NOVEMBER 24 1864.

By CHAS, WADSWORTH,
PASTOR.

Published by Request.

\_SAN FRANCISCO:
H H. BANCROFT & COMPANY.
1864.



WAR A DISCIPLINE.

24.868



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#### CORRESPONDENCE.

SAN FRANCISCO, Nov. 25th, 1864.

REV. CHAS. WADSWORTH, D. D.

REV. AND DEAR SIR,—Having listened with great pleasure to your discourse on the occasion of our National Thanksgiving, Nov. 24, 1864, and believing that the wide diffusion of the truth therein, will do much good, we earnestly solicit the same for publication.

Yours, very truly,

H. P. COON.
H. H. HAIGHT.
THOS. H. SELBY.
CHAS. CLAYTON.
E. B. BABBITT.
H. M. NEWHALL,
JAS. B. ROBERTS.

#### GENTLEMEN:

In compliance with your request, and deferring to your judgment of any possible good its publication may subserve, I herewith inclose this imperfect sermon. I need not say that it is a mere handful of fragments; a brief hour's discursion on so broad a field of thought could not well be more. As such, the manuscript is submitted to your disposal.

With every consideration of respect and esteem,

I remain, very sincerely,

Your friend and servant,

CHARLES WADSWORTH.

To the

Hon, H. P. Coon, and others,



### SERMON.

"EVERY BRANCH THAT BEARETH FRUIT, HE PURGETH IT THAT IT MAY BRING FORTH MORE FRUIT,"—John xv: 2.

The text is metaphorical of husbandry. It describes the process whereby the fruit of a vineyard is improved and increased. It is appropriate to this oceasion, because these annual thanksgivings were originally designed, and should always serve, to quicken our gratitude to Almighty God for the ripened fruits of the earth. They answer, in our religious life, to the Feast of Harvest, under the old dispensation. And such festivals are befitting and beautiful. They were so, pre-eminently, in regard of the Jews, because, as a nation, they were farmers. Peasant and prince, in their respective spheres, were alike husbandmen. While a small portion of the tribes on the eastern side of the Jordan led a purely pastoral life, the great body of the people were emphatically tillers of the soil. Their peculiar civil polity was intended to make them such. Not only did each tribe possess a particular province, but each family had, as well, a specific inheritance which eould never be wholly alienated. No great land holding aristocraey, therefore, could obtain permanently among them. The poorest Jew held his freehold by irrevocable title. If, for a time, haply or wilfully alienated, it reverted unincumbered to him or his at the year of Jubilec; and every husbandman felt that all improvement of the estate was for the benefit of himself and his children.

Under this peculiar encouragement to labor, the whole land attained the highest agricultural condition. Naturally exceedingly fertile, it became, through culture, the garden of the world.

The peculiar productions of all zones were found in its widely diversified soil and climate; grains of all species grew on its sunny plains; plantations of olives covered its sandy hills; its low, clay soils nourished groves of stately palm; its sharp mountain ridges were purple with rich clusters of the vine; even its precipitous rocks were made fertile by means of artificial embankments, so that, in the autumn time, corn-fields and vineyards and orange groves and forests rose, in ascending eircles, from valley to hilltop, covering the whole landscape with a lavish beauty, until the old Canaan, in its loveliness, seemed a fitting type of heaveu. And to such a people the Feast of Harvest was, of course, a glorious festival. Its annual return woke the whole land into gladness. Fair and befitting were the exulting rites of that old holiday, when, from every hamlet and home, from glens of the vine and the olive, and valleys golden with corn, the thousands of Israel went up to appear before God in Zion, filling the land, as they passed, with those old choral harmonies :- " Praise the Lord, O Jerusalem; praise thy God, O Zion. For He hath strengthened the bars of thy gates; He hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat; He hath not dealt so with any nation. Praise ye the Lord. Praise God in His sanctuary. Praise Him in the firmament of His power. Praise Him with the sound of the trumpet. Praise Him with the timbrel and dance; kings of the earth and all people, princes and all judges of the earth; both young men and maidens, old men and children. Let every thing that hath breath praise the Lord. Praise ye the Lord."

Nor even in this aspect, as simple harvest festivals, do these annual Thanksgivings beseem us less than the Jews. We that live in cities sometimes forget this. We think of agricultural fairs and harvest-homes as things especially appropriate in rural districts; while in the progress of the arts, and manufactures, and commerce, we feel a deeper interest. But we should remember that even these have their springs in, and depend upon, husbandry. Suspend, for a single twelvemonth, the world's practical agriculture and it would become a great sepulchre. Therefore, the sailor on the sea, the artizan in his shop, the merchant on exchange, the orator on the platform, the statesman in the cabinet, the noble in the palace, the king upon the throne are all as deeply and personally interested in husbandry, and should be as thankful for its success, as the humblest tiller of the soil.

Such feasts of harvest, therefore, become all men; and not least of all, Californians. First, manifestly, among our occasions of praise are our agricultural blessings. California has a thousand things to be thankful for. In regard of manifold interests, a bright and boundless future lies before her.

Her mines are inexhaustible. The whole land shows like a cabinet which the great Father has stored for the delight of his children. Yea, like a treasure vault, whose riches might suffice for the traffic of the world. Verily, in comparison with other lands, is the old prophecy fulfilled:—"For brass God hath given us gold; and for iron, silver; and for wood, brass; and for stones, iron." California may well be thankful for her treasures of the earth.

She may be thankful, too, for her commerce. Already, she is the most important commercial State of the North Pacific; and this relative position she must maintain, for she can have no rival. So that, in that hastening time, when her population shall have marvellously increased; and, the cost of labor being cheapened, her cañons and cities shall hum with the wheels and spindles of her own manufactures, and her vast mineral wealth be economically and thoroughly developed; and more than all, when the immense products of the East shall flow through her Golden Gate, as the navies of the Pacific pour their treasures at her feet, and a thousand rushing chariots, along pathways of iron, bear through her Sierran passes all this measureless traffic; then the commerce of California will be the grandest in the world. Over her mineral and her commercial resources, may our fair State well keep thanksgiving.

And yet, second to nothing, should be her glory in her agricultural promise. Her harvest will, in the end, be of more value than her mines. Soil, atmosphere, climate—each a marvel in itself—combine, in this behalf, almost unto miracle. They have already rendered her vegetation the wonder of the world—for here are clusters heavier than Eschol's, and fruits more abundant than Arcadia's, and flowers more wonderfully fair than Pæstun's or Sharon's. And when, in her swift progress, she shall have come to that period of repose and culture, when wealth sinks from its importance as an end, to be reckoned only for its uses, and her merchant princes shall delight to beautify her glorious scenery—building amid gardens like Eden, palaces

to enshrine her new types of art, and embosom her new social life—then, in that long, fair, pastoral holiday, will her simple land-scape scenery, and agricultural wealth render her, most of all, the world's envy. And it shall come to pass, if not in your day, yet in the days of your children, that the grand old harvest feast of Judea will be fully rivalled here, and your loudest songs, like her's, be these autumnal thanksgivings for the divine love that crowns the year with radiant blossoms and ripened fruits of the earth. It is eminently proper, then, to observe these anniversaries in the spirit which originated them—public gratitude unto God at the ingathering of the land's ripened harvests.

Meanwhile, in each succeeding year, these Thanksgiving Days have, by common consent, assumed, more and more, the character of national thanksgivings for great national blessings—seasons in which the preacher in the sanctuary is expected to discourse especially on our civil and national reasons for praise. And as appropriate in both respects we have chosen our text. It befits a simple harvest festival, for it is metaphorical of husbandry. It befits our civil and national condition, as a stricken and suffering nation; because, under this figure of a pruning-knife, it presents even national sufferings in merciful aspects, and reveals God's hidden meaning of love in these phenomena of disturbance.

Now, we need not say that to the world this day, our country presents almost only aspects of disaster. The vision is just that upon which the great statesman of New England prayed that his eyes might never look :- "A sun shining on the broken fragments of our once glorious Union-States dissevered, discordant, belligerent-a land rent with civil feuds and drenehed with fratricidal blood." We are observing our National Festival in conditions which, some men think, call for a national fast, as a more seemly service; and our praises will ascend largely from desolate households and sorrowing hearts. Nevertheless, a thoughtful christian will find, even in our present circumstances, abundant occasion of praise. Though suffering many things, yet many blessings Our national aspects might be much worse than remain to us. they are. Surely it is a matter of praise before God, that, through the length and breadth of our land, the cities are not smonldering ruins, and the fields red with blood! Even this thought were enough to inspire our thanksgivings. But my text gives us another and a better; for it teaches us to regard even our disasters as merciful, and to find occasion of praise, even, in the seeming judgments of God.

The text speaks of the benefits of a pruning-knife!—of processes of cutting, with a purpose of good! And such, it is the privilege of faith to believe, are the afflictions we are experiencing; we are to regard this sword of war as but the divine pruning-knife, purging unto greater faithfulness a grand vine of God's planting. Of course, we are not thinking to speak of war as, self-considered, a blessing. Oh no! God forbid! For according to all the teachings of His word it is evil, and evil only. Nevertheless, in all the historics of God's dealings with nations, war is the very evil by which He hath wrought ont their good.

Sure we are, God permits it, overrules it, manages it for His own glory. We may find fault with it, abhor it, anathematize it, pray against it; yet, as believers in a divine Providence, we must accept it as a divine dispensation toward us—either purely a judgment—or a judgment meant mercifully—i, e.—either an axe at the root of an evil tree to be cut down—or a pruning-knife amid overgrown branches, that there may be increase of the fruit.

But there is no man here prepared to regard these disasters as positively destructive. Surely, God hath not yet laid his devouring axe at the root of the tree! We are afflicted indeed; we are in straits; and the nations of the earth laugh us to scorn; as if the divine Feller had gone forth against our glorious tree, whose leaves were fair, and whose fruit much, and whose branches gave promise unto children's children, and unto the children of strangers, of a blessed shelter to the end of time; of this goodly tree, declaring:—" Behold I will hew it down, and cut off its branches, and shake off its leaves, and scatter its frait; therefore, let the beasts get away from under it, and the birds from its branches."

But we do not believe this. This American tree—this grand growth of God's mountains of love—is not yet to be cut down. No great nation ever perished in its youth, or on the threshold of its progress. And we shall not thus perish. Indeed this tree is not evil that God's axe should fell it. We are sick of this priestly and pharisaic cant about the supreme wickedness of this nation. The history of the American people, up to the hour of this fearful visitation, was the purest national history the world ever read. No pages, elsewhere, are so illustrated with the great

popular virtues of benevolence, patriotism, philanthropy, and practical godliness! Surely we are not especially obnoxious to divine wrath; if God has borne so long with earth's old monstrons despotisms, He will bear yet a little with us! And therefore, we judge coufidently that our emblem this day is not a great tree, which, having been long cultured, and bringing forth no fruit, or fruit only evil, is reserved for the destroying axe; but is, rather, a fruitful vine that, in the very lustiness of its growth, needs the pruning-knife, which cuts, not for destruction, but for the sake of the fruit.

Now, this thought we will pursue through the remainder of our discourse—that these afflictions are designed for our good—that this war is not God's destroying are, but His beneficent pruningknife. For surely this is coneeivable. We all understand how, in the workings of divine providence, there is often a great blessing even in a curse—as from the primitive curse of labor sprang the great blessing industry-and through death, the great evil, did Christ accomplish redemption, our infinite good! And thus, in regard of this scourge-war. There are principles of human nature, developed by long continued material and commercial prosperity, more to be feared than those which arm and inspire men for patriotic battle; and as we look carefully to our national character, we shall discover many great and growing evils which this sore chastisement will destroy or modify—overgrown branches of the American vine that needed God's pruning-knife. Let us consider a few of them. And

First—Covelousness—that foul lust of Mammon which even Jehovah ranks with the master-sin, idolatry. Verily, here was an evil thing in the midst of ns. Up to the time of this visitation, we were fast becoming the most mercenary people on earth. So intensely material had become our civilization that we were tempted to say that even the old chivalrous and sentimental barbarism were better. In the absence of a fendal aristocracy of birth and blood, we were inaugurating that worst of all social eastes—an aristocracy of riches—Craft, shrewdness, subtlety, cunning, anything, everything, mighty in money making, had become grounds of claim for patents of nobility. Gold was fast becoming our great national idol. Gold controlled our franchises, elected our rulers, shaped our polities, colored our religion. Proverbially

unto the world, and eonsciously unto ourselves, we were fast siuking into the unleavened sordidness of avarice; and this insane greed of gain was working our ruin; for by an immutable law of life, wealth begets luxury, and luxury palsies the strength and digs the grave of nations.

Now I need not pause to show philosophically and historically how war is naturally, and hath ever practically proved itself, the antagonist of covetousness. Not only does it destroy the idol, by consuming its substance, but it destroys the idolatry, by calling into play higher social instincts—the craft, the subtlety, the sordidness of unscrupulous avarice giving place to the self-denial, the self-sacrifice, the chivalrous daring of patriotism and soldiership; and thus, evil as it is, it is yet the smaller of two evils. Better a thousand times the wild torrent from the mountains, sweeping away the corn and vines of the thrifty husbandman, than the stagnant morass breeding deadly malaria! Even these blasts of war quicken some of our better impulses. We feel now that life has nobler aims than to build fine houses, and drive fast horses, and beautify large estates, and leave much wealth unto children-that eourage, and manliness, and patriotism, and the preservation of a strong national life, and the compelled respect and homage of the world are of more worth than all the prizes grasped by the withered hand of avarice! The result, at least, is certain. Our golden god is being fast crushed under the iron ehariot of conflict—the dust of our molten calf is making life's waters bitter. Our vine was wasting its vigor in an overgrown branch of covetousness; and Jehovah is pruning it with His terrible knife-War !

Secondly—Lawlessness—a wide-spread, popular independence of, or restlessness under, wholesome restraint, was another of our fast growing evils. Our liberty, through its very greatness, was fast becoming license. Many of our laws lay dead letters in the statute book. Property and life, in our midst, were fearfully insecure. Even family government—the great source of all civil restraint—was fast disappearing, under the practical working of the Young-American theory of exclusive self-government. To the philosophic statesmen of Europe our free institutions seemed tending to anarchy. There appeared in our body-politic no resistless central power, to control and conserve. Hence arose, not unnaturally, in our midst this grand heresy of State sovereignties—

the lawlessness of the individual man becoming the lawlessness of the masses—the selfish individualism of the old colonial and confederate eras, transmitted as hereditary virus, to disorder the functions of the new constitutional life. It has disordered it from the first. This war is to be regarded scarcely as a new thing. We were not at peace before. For the last fifty years the condition of these States has been a mighty composite antagonism—a seething caldron wherein mingled all elements of hot strife. Witness our national legislature; our national elections! scenes like the barbaric conflict of armed champions in our national capitol? What excitements like the mingling tides of armed battle in the exercise of our franchises! What tearful questionings of our political future at home! What exulting prophecies abroad of our hastening destruction! And do you think to call all this a condition of peace? Alas, no! It was at best but an armistice—the peace only of a millennium wherein the lamb's heart was chill with terror, and the recumbent lion was but crouching for his spring! This war is not the creation of our day nor of our generation. It is but the development of latent elements, mighty from the first. It was, even then, a war of hot breath, of angry words, of wrestling opinions—the strife of fierce and untamed spirits !- the scattering, in our fair heritage, of the fabled dragon's teeth, of which these bristling bayonets of armed men are but the natural harvest.

I repeat it. Impatience of restraint has been our great national evil. It grew with our ever-growing idolatry of popular sovereignty, and culminated in this inevitable heresy of State sovereignty. For a heresy it is; its absurdity is apparent in its simple statement. The very word "Constitution" implies the vital connexion of parts in the same body—the condition or laws of one individual, indivisible, organic life. If therefore, our Federal Union be no more than a conglomerate of States, rounded by outward pressure and cemented by selfish interests, then it never had a constitution, nor has it any thing to glory in; for the "Six Nations of Indians" confederated for purposes of mutual defence, and roaming in lawless savageness their native wilds, were as truly and nobly a "North American Republic," three hundred years ago.

Surely this theory of government was false; and its inevitable

result was sharp sectional antagonism. For what, as thus considered, was our nationality? A constellation of States, held omnipotently together by a snpreme central law, and revolving in beneficent harmony through the firmament of heaven? No, indeed. It was only a kennel of States, hunting their prey together through a wild jungle of compromises, ready to part at a moment, if their paths separated, or to spring madly at each other's throats, if those paths crossed! And why should not our national legislature be a seene of barbarie strife, and the exercise of our national franchises convolse the whole land!

This unconstitutional lawlessness was a terrible evil; and the natural result-yea, the positive and grand design of this war is forever to remove it. In its origin in the popular American mind and heart it had no meaner, no other end. It was not a war for pride, for passion, for gain, for conquest, for selfish interests, for personal ambition, for the jealousies of States, or the rivalries of regions. Oh no! It was a war simply for constitutional lifeconstitutional government—for the enthronement of national law —one resistless, controlling, central power—one great, sympathizing, supreme popular heart, sending through the whole body-politie the tides of a common healthful life! This was at least its aim, and if it accomplish anything, this must be its end. For, whatever else we may lose in this fiery trial, if we come forth with a national life at all, it will be with a common, mighty, constitutional life-a government not only the freest and fairest, but the most immutable and irresistible the world ever saw. Thereafter forever, will Law, as a tremendons and inexorable power, be enthroned in the midst of us; and we shall be law-abiding and blest. Our vine of Liberty was shooting forth a moustrous branch of license, and Jehovah is prnning it with his fearful knife-War!

Therety—Political Atheism was another, and the most terrible of our fast growing evils. Under the specious plea of separating Church and State, we were attempting a praetical divorce of God and our Government. We were not merely irreligious; we had become infidel; we were fast becoming atheist. The divine law was not recognized in our high places of authority; the divine favor was searcely regarded among our elements of prosperity. Nay, so positively idolatrous had become our trust in our wonderful nationality that we regarded it not only independent of divine

purposes, but indispensable to them:—"Where" cried the infidel, "shall God raise up an instrument to destroy us?"—"How" cried the believer, "shall God evangelize the nations without us?"

And this political atheism which has destroyed so many nations, and will destroy any nation, was growing on our fair national vine like a monstrous fungus; it was eating out its strength and destroying all its fruit. And ly this war God is pruning it. We are learning, we have learned, once for all, and thoroughly, that our national salvation depends neither upon political sagacity, nor military strength, but solely on the protection of that great Arm that ruleth in Zion; that, indeed, all those material resources and social influences, we regarded as our strength, are, without the divine blessing, only so many elements of disaster; that all these bonds of national union, we had pronounced indissoluble, this grand geographical unity, this intimate association of our broad industrial and commercial interests, this prouder partnership in our land's blessed mem ries and glorious hopes; yea, even that tenderer brotherhood of kith and kin, rocked in the same cradle, nourished in the some household; that all these, and whatsoever else had seemed as bands of triple steel round our beloved confederacy are but as a spider's web, when an incensed God turns away from us the light of His countenance. G d is teaching us, not merely lessons of political wisdom, but, as well, great ethical and theological lessons, and he will bring us forth from the trial, as gold purified by the fire; not the old, boastful unbelieving nationality, but a reverent and christian people whose God is the Lord! Our vine was shocking forth rank branches of atheism and Jehovah is pruning it with his sharp knife-War!

Now, time would fail me to pursue this thought further. There are manifold other evils from which this war will deliver us; but, inasmuch as they are either smaller or sectional, and obvious to every thoughtful man, we need not consider them. Indeed, we have brief space left for the remainder of our subject. Thus far, we have considered only the text's negative aspects—the evil growths of which the divine Husbandman is pruning us. But the text has a positive, and in the less important aspect—the improved fruit which, with pruning, the great rine will produce. Of these overgrewn branches "He purgeth it, that it may bring forth more fruit."

Glancing, then, hastily at some of the positive results this fearful war promises, we mention,

First—A nobler style and type of manhood.

This is indeed implied in what we have said of the qualities of character this conflict is developing. In this regard, the American vinc bore precious fruit from the first. History has no nobler page than our old colonial record-no story of trner heroism, of eharaeter better fitted by lofty qualities to do man's noblest work. Verily, God gathered out of christendom the choicest specimens of the race to plant in this western husbandry. Yet it was but the old manhood after all. Every colonist remained still a part of his ancestral nationality. We were still distinct races; each with its own father-land of grand hopes and memories. We were a conglomerate of all peoples and not composite Americans. But even this we are now becoming. Fighting together for the same great ends, bearing each other's burdens, binding up each other's wounds, struggling and suffering together unto death, mingling tears and blood in one common conflict for a common home and heritage unto children's children, we are fast becoming one people, with all our noblest affections rooted in the same common land of precious memories and glorious hopes. Through this sore fellowship of suffering we shall be hereafter a composite. And a priceless composite it will be-like the celebrated Corinthian brass, an amalgam of all metals—when the best qualities of the iron Saxon, the volatile Frenchman, the grave Spaniard, the reflective German, the offervescing Italian, and the warm-hearted Irishman shall be harmonionsly blended in one type of American manhood.

And doing this, as this fierce conflict is, and meanwhile, as we have seen, calling into play all our higher social instincts—instead of the greed, the craft, the sordid selfishness of avarice, substituting the self-denial, the self-sacrifice, the lofty aims and ambition, the chivalrous daring of patriotism and soldiership—doing all this and more—it is evidently developing a style and strength of American manhood, full of all noble and heroic impulses, worthy of our ancestry and traditions, in whose reckonings the accumulations of industry, the gains of commerce, the ends and aims of mean and selfish ambition; yea, all life's smaller and lowlier things, yea, life itself, our own life, our children's life, will seem only as the dust of

the desert, when the stake of the mighty game is a great imperial and christian nationality. Surely, in this respect, will God's pruned vine bring forth nobler fruit!

Secondly—It will bring forth a new style and type of civil freedom.

It is a popular mistake to regard liberty as one absolute and immutable thing. There are as many ideas and forms of liberty as of religion. There was the old patriarchal liberty and the old theocratic liberty, and the fierce old Grecian and the stern old feudal liberty. There is to-day, the old English liberty, and the French liberty, and the Swiss liberty, and the Central and South American liberty. And in this direction there has ever been progress. After centuries of struggling with imperial despotisms, the race achieved for itself the grand old feudal liberty—a noble composite of historic growth—the equilibrium of immense and antagonistic social forces-the harmony of compromise and counterpoise amid the mingling and mighty elements of state-a limited monarchy, a limited oligarchy, a limited democracy, all mutually modifying and moulding each other into grand forms of free social life. And this perhaps, till now, has philosophic statesmanship regarded as the freest possible social system consistent with strong government; and therefore as the last and best form of popular civil liberty. The fair old Grecian dream of true equality and fraternity, a condition of liberty without fendal antagonisms, a government truly representative, republican—i, e,—absolute self-government -seemed in theory beautiful, but practically absurd. It might obtain for a time. It might work wonders for a brief season, and upon a narrow field, and amid serene pastoral holidays, but would surely be resolved into anarchy by the first wild ministry of conflict and storm. And therefore, in the opinions of wise men this new form of American liberty seemed destined to perish. European Sanballets mocked it with the old sneer :- "Wherefore do these men build? Verily if a fox go up he will break down their stone wall." Nor had our American Nehemiahs much of the old prophetic hopefulness. From the last days of Washington, unto the days remembered by our children did that noble race of statesmen (alas they have passed away and left no succession!) lift up voices in solemn warning, enduring unto the end the taunt of being "alarmists," and "union savers," just because they perceived that the very greatness of our liberty was its most terrible attribute, and believed that such storms of civil strife as the old, staunch, kingly ships of state could weather, would drive our fairer but frailer bark hopelessly into shipwreek. Yes, and they died, every one of them, though in the fulness of their fame, yet with eyes dim and souls darkened in the shadow of evil things seemingly coming on their children.

Indeed, for half a century, the great American heart has beaten intermittingly and convulsed under this dread incubus of Disunion. Men have felt, if they did not confess, the fear that the holy and beautiful house of our fathers, wherein are treasured all our blessed memories, and cradled all our glorious hopes, was built of brick piled without mortar, which the first throe of civil strife would rock hopelessly into ruin; that though this self-government might serve our purpose in times of peace, and even lead us in triumph against all foreign aggression, yet it would be blown hopelessly into anarchy by the first fierce breath of a great civil convulsion.

But how seems this thing now? Why, we are this very hour governing ourselves even better than before, positively more scrupulously law-abiding, more observant of all ordinances guarding property and life; and this over a breadth of territory which no feudal despotism could control; and in the face, yea, amid the very throes of the most terrible civil convulsion the world ever saw. Verily, the exhibition we have just made of our matchless franchises-calmly electing our Chief Magistrate amid the excitements of a war like this-with all our cabals and factions, and unprincipled appeals and malignant attacks upon character, and the selfish ambition of leaders, and the roused passions of the masses, with our great cities filled with a reckless populace, and the land swarming with armed meu; and yet, the whole agitated nation, as quietly as before appealing and submitting to the decision of the ballot-box-this, I say, proves that an intelligent self-goverument is possible in any and all popular conditions, and is positively the strongest and most steadfast of all governments; that men born and bred with the most extravagant notions of civil freedom, are not driven into anarchy, but only compacted and consolidated by great civil pressure; that they will restrain themselves, tax themselves, conscript themselves, yea, to the last farthing and drop of blood saerifice themselves, yielding implicitly to that invisible thing—Law, moving, each in his own sphere, and achieving his own task, scrupulously observing all civil ordinances and social customs, amid elements of convulsion that would have shaken into fragments the mightiest feudal despotism on the face of the earth!

We say then, this war is developing the last grand type of free government. It is dispelling all doubts as to its possibility and permanence. It is proving that the fair old Greeian liberty was not a distempered dream, but a divine type, yea, prophecy of the popular, civil perfection to which, in the latter day glory, christian manhood shall attain. Surely then, in this regard also, will God's war-pruned vine bring forth precious fruit.

#### THIRDLY—It will bring forth a new style of christianity.

After what has been already said you will not mis-understand me to speak of war as, self-considered, favorable to ehristianity. On the contrary, we hold it to be a thing, evil, barbarous, brutal, infernal, between which, and the spirit of the Gospel of Christ, there can be only antagonism. Nevertheless, it is under this self-same law of antagonisms that God works out often His grandest purposes. And in this way only, do I speak of this war as developing christianity. At first, indeed, this seemed impossible. We all heard, and felt, and blushed at the infidel elamor, that, if the nation on earth most thoroughly christianized, could thus be eonvulsed with eivil strife, henceforth, the gospel must be reekoned a failure. Yes, and the gloomiest fear, at first, of the christian patriot was, like Eli's not for his country, nor for his kindred, but for the ark of his God. Nevertheless, we can now perceive how even christianity will be shorn of no glory, but rather illustrated and magnified as it passes through this conflict. This illustration is manifold,

1st—In the christian character so frequently displayed in a patriotic soldiery.

From the wars of Abraham, and Moses, and David, history has nothing to match with it; and we venture to predict that, when this conflict is ended, the biographies of these christian men dying for their country will furnish the richest and most wonderful religious literature the church ever possessed. My limits forbid an

enlarged illustration of this thought. I can only read, in this connexion, some paragraphs of a letter written on the eve of a great battle, as a specimen of thousands which God's grace inspired, and will not suffer to perish. It was addressed by Major Sullivan Ballou, of the Second Rhode Island Regiment, to his wife, the night before his departure for Manassas, where, on the following week he was killed.

#### " CAMP CLARK, WASHINGTON, July 14. 1861.

"MY VERY DEAR SARAH :- The indications are that we shall move very soon, perhaps to-morrow. Lest I should not be able to write to you again, 1 feel impelled now to write a few lines that may fall under your eyes when I shall be no more. Our movement may be one of a few days duration and full of pleasure, and it may be one of sorrow, eonsliet and death to me. "Lord not my will but thine be done." If it is necessary that I should fall on the battle field for my country, I am ready. I have no misgivings about, or lack of eonfidence in the cause in which I am engaged, and my courage does not halt or falter. I know how strongly American civilization now leans on the triumph of the Government, and how great a debt we owe to those who went before us, through the blood and suffering of the Revolution, and I am willing -perfectly willing-to lay down all my joys in this life to help to maintain this Government and pay that debt. But, my dear wife, when I know that with my own joys I lay down nearly all of yours, and replace them in this life with eares and sorrows; when, after having eaten, for long years, the bitter fruits of orphanage myself, I must offer it as the only sustenance to my dear little ehildren, is it weak or dishonorable that, while the banner of my purpose floats ealmly and proudly in the breeze, underneath my unbounded love for you, my darling wife and children, should struggle in fierce though useless eontest with my lovo of country? I cannot describe to you my feelings on this ealm, summer, sabbath night, when thousands of men are sleeping around me, many of them no doubt enjoying the last sleep before that of death, while I am awed by the feeling that death is ereeping around me with his fatal dart, as I sit communing with my God, my country and thee. I have sought, most elosely and diligently and often, in my heart for a wrong motive in thus hazarding the happiness of all those I love, and I could find none. A pure love of country, and of those principles which I have so often advocated before the people,-another name of honor that I love more than I fear death, has called upon me, and I have obeyed.

"Sarah, my love for you is deathless; it seems to bind me with mighty eables, that nothing but omnipotence could break; and yet my love of country comes over me like a strong wind, and bears me irresistibly on, with all those claims, to the battle field. The memory of all the blissful moments I have spent with you come ereeping over me, and I feel most grateful to God and to you that I have enjoyed them so long. And how hard it is for me to give them np, and burn to ashes the hopes of future years, when, God willing, we might still have lived and loved together, and seen our sons grow up to honorable man-

hood around us. I have, I know, but few and small claims upon Divine Providence, but something whispers to me-perhaps it is the wafted prayer of my little Edgar-that I shall return to my loved ones unharmed. If I do not, my dear Sarah, never forget how much I loved you; and when my last breath escapes me on the battle field, it will whisper your name. Forgive my many faults and the many pains I have caused you. How foolish, how thoughtless, I have oftentimes been. How gladly would I wash out with my tears every little spot upon your happiness, and struggle with all the misfortunes of this world to shield you and our children from harm, but I cannot. I must watch you from the spirit land, and hover near you while you buffet the storms with your preeious freight, and wait with patience till we meet to part no more. But, oh! Sarah, if the dead ean come back to this earth, and flit unseen around those they love, I shall always be near you; in the gladdest day, in the darkest night; amidst your happiest seenes and your gloomiest hours, always-always; and if there be a soft breeze upon your cheek, it shall be my breath; or if the eool air fans your throbbing temples, it shall be my spirit passing by. Sarah, do not mourn me dead, but think I am gone and waiting for thee-for we shall meet again. As for my little boys, they will grow up as I have done, and never know a father's love or eare. Little Willie is too young to remember me long; and my blue-eyed Edgar will keep my frolies with him among the dim memories of his childhood. Sarah, I have unlimited confidence in your maternal eare, and your development of their characters, and I feel that God will bless you in your holy work. Tell my two mothers that I call God's blessing upon them. Oh, Sarah, come to me, and lead thither my two children.

My wife, farewell,

SULLIVAN."

I will not trust myself to read more of these letters. The whole land is full of them. They are preserved as precious memorials, not of human love merely, but of love sanctified by God's grace; and when the christian soldiership they illustrate shall be embalmed in the richest biographies of earth, then will the history of this conflict be glorified by them, and the very gospel of peace and love be magnified in them! Surely the dying song of old martyrdom went up to heaven from dungeon and stake no more triumphantly cloquent of that gospel's blessed power than the farewell and dying words of such christian patriots! Meanwhile the gospel is magnified,

2ndly—In the christian spirit which this war is developing, in new agencies of benevolence!

Here too, my limits forbid more than a single illustration. Take this "Christian Commission," in whose behalf you are asked this day to contribute—a miraculous creation surely of practical

christianity!—a grand evangelical and philanthropic organization at once catholic and national—the whole church of Christ of every name united in behalf of the soldiery of every State and section, embracing in its charities, navies of hundreds of vessels, and armies of a million of men, and extending its operations along a war line of three thousand miles, and all this mighty christian machinery working voluntarily—its officers and offices and store-rooms, and the regulated freedom of 20,000 miles of railway, and 20,000 miles of telegraph, and all government vessels, and the service of more than 1,500 christian ministers and laymen, and the immense supplies distributed, freely received, freely given! Verily, here is a grand eatholic and national christian development in a sphere and on a seale which is a new thing upon the earth.

Behold these christian men and women in eamps, and hospitals, and battle fields, ministering, with all a brother's, a sister's, a mother's love, alike to body and soul not only of friends, but enemies-going forth to the very men who, perhaps an hour before, stood armed against themselves, their beloved ones, their country, lifting them tenderly, bearing them gently to sheltered places, wiping away their tears, their blood, binding up their wounds, assuaging their agony; receiving, in behalf of the living, their last messages of affection, and pointing their departing spirits to the great and gracious Redeemer! Yea, behold those glorious prayer-meetings! Observe those precious religious books and tracts, taking the place of the vile old literature of the camp! Hearken to those earnest gospel sermons, those resonnding hymns of praise to God, superseding the old bacchanal songs of battle—and all upon fields torn with shot and shell, and in the very face of advancing squadrons! Behold, in a word, all this softening of the horrors of war, in ways and with a power, of which philanthropy never dreamed —this positive carrying of the gospel of peace, in all its eclestial loveliness into the wildest tides of the battle, and then tell me if here be not truly a new development of christianity, and if that gospel which hath hitherto achieved such triumphs in scenes of blessed peace, is not now gathering trophies of more wonderful beauty and power, in the dark and deadly sphere of war's frenzied antagonisms!

And thus, and otherwise is christianity shewing itself, even now, in new forms and power in this strange field of its ministries—like an angel from heaven revealed in fairer splendor and strength, be-

cause of the wild night and devonring tempest that surround it. And when, in that surely coming hour, so longed for and besought. these great armies humanized, evangelized by this heavenly ministry, shall return from this strife—not, as of old armies came, profane, dissolute, insubordinate, to fill the land with violence, and pollute the airs of heaven with songs, ribald and blasphemousbut armies of self-governing, self-denying, God-fearing, law-abiding men, making the earth fairer with their peaceful ministries, and heaven's air pure and sweet with the breath of praise in these old songs of Zion-bearing back that old banner borne in triumph through a hundred fights, and never lowered to a foe, vet with all its unfaded, undivided, constellated stars, to be east down in humble acknowledgment of God's sovereignty, as a glorious trophy at the foot of the cross-returning with sword and spear, not to be suspended, as blood-stained trophies of old conflict, in emblazoned halls, but to be transformed, even by the warrior's mighty hand, into implements of peaceful life—beaten into ploughshare and pruning-hook for the blessed uses of piety—then, surely then, it will appear that Christianity, which before had dwelt in spheres of peace, holding its screne way beside bright waters which no tem. pest stirred, did walk at last a nobler path, and win braver spoils. as it lifted a heavenly voice amid the thunders of war, and poured light as from angel wings along the black surges of battle! Surely in this respect, as well, will God's war-pruned vine bring forth more and better fruit.

But we must pause here with our illustrations. We have been considering some of the more obvious ways in which divine love seems overruling this awful conflict for our ultimate national good—some simple reasons why we are not to regard this war as God's axe at the root of our national life, but rather as God's pruning-knife among the overgrown branches, in illustration and fulfilment of that great law of husbandry:—"Every branch that beareth fruit, the purgeth it, that it may bring forth more fruit."

And let these simple thoughts serve to lighten our load of apprehension and deepen the cadencies of our songs of thanksgiving! Snrely our grand national life is not ended; nay, it is as yet scareely begun, and all these sharp conflicts it is enduring are only the necessary antagonisms in the development of strength for its higher walk and work! Hitherto, our young land hath been, like Jesse's youthful son, delighting, with shepherd's crook to keep

sweet pastoral holiday; but destined too, like David, to move in loftier spheres and wield imperial influences, it must, like him, endure, in the face of the Philistine host, the stern discipline of battle!

We judge, alike from divine providences in the past, and divine prophecies of the future, that we have been raised up as a nation, as the great instrument of the world's civil and spiritual regeneration, and therefore believe that through this terrible military discipline God is fitting us for the last great conflict of liberty and christianity against the despotisms of the world. Sure we are that, if we do not perish hopelessly in the struggle, we shall come forth from it in possession of a power, and with a record of achievement which the monarchs of the world will not dare to despise. And verily it needed just this great demonstration, of our inalienable right not only, but of our inherent power of self-government—this stern wakening from long, sweet, pastoral dreams—this girding on of armor—this marshalling of countless men—this triumph of the old flag, the old patriotism, the old undivided, unparalysed, indomitable national life over an antagonism, compared with which, all foreign aggression were as nothing. It needed just this, I say, to teach a gazing and gainsaying world, that, ordained of God unto a grand philanthropic mission unto all people, ours is as well the resistless power as the fixed purpose to accomplish it in the face of, or if need be, against all the antagonisms of earth! And when, in God's own time, chastened into purer life and storm-beaten into vaster strength by this sharp and sore discipline, with a navy imperial on the water, and an army whose measured tread shakes the land, and, floating over all upon land and sea, that old banner in its place of pride, not a star gone from its field of unstained aznre. this mighty nation shall set forth afresh on its triumphal progress; then shall we and a wondering world understand the hidden meaning of divine love in this terrible discipline, and perceive and acknowledge that God's blows are in mercy, that He chastens for profit, that "He purgeth the vine only that it may bring forth more fruit."

So at least, would we fondly hope, on this day consecrated to the sweeter and fairer moods of thanksgiving. And in befitting frames would we rest here this hallowed hour, not forlorn as under the prophet's withering gourd, but exulting as under God's great vine of the centuries—thankful for the present—hopeful for the future

—rejoicing before God with "the joy of harvest." And when here in our sanctuary, as the Jew on Mount Zion, we have paid our vows to the Most High in loving consceration, then, as he returned to his distant home, filling the soft airs of Palestine with glad songs, and waking all its echoes with bounding feet, so let us go forth again to our pleasant homes—dwellings hallowed by divine goodness, by the words and ministries of love, by memorials tenderly sad, it may be, but cherished and heavenly of the beloved dead—to those firesides where children play—to those boards where kinsfolk gather, and happy voices blend—dismissing from our souls all anxious cares, driving out every reptile of discontent, every bird of evil omen from our bowers of peace, untroubled, restful, loving, joyous; for the present, thankful, because it is our own; for the future, trustful, because it is God's!





A MOTHER'S SORROW.



PREACHED BEFORE THE

# Young Men's Christian Association

SAN FRANCISCO,

CALVARY CHURCH, SABBATH EVENING, SEPTEMBER 25, 1864,

By REV. CHAS. WADSWORTH, D.D.,

PUBLISHED BY REQUEST.

SAN FRANCISCO:
ROOMS OF THE ASSOCIATION, 526 CALIFORNIA STREET.
1864.



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## SERMON

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[The Young Men's Christian Association is enabled, through the generosity of some of its friends, to publish this Edition for gratuitous distribution.] Towne & Bacon, Printers, 536 Clay Street.



### CORRESPONDENCE.

SAN FRANCISCO, Sept. 28th, 1864.

DEAR SIR:

At a meeting of the Board of Managers of the Young Men's Christian Association held September 27th, the following preamble and resolution were unanimously adopted:

"WHEREAS, we believe that the extensive circulation of the sermon delivered by the Rev. Dr. Wadsworth before this Association on the evening of September 25th, 1864, would be productive of the greatest good to young men; and, whereas, we believe that the principles and suggestions then made are such as every young man

should be familiar with, therefore "Resolved, that the thunks of this Board be extended to Dr. Wadsworth for his able and elequent sermon, and that the Lecture Committee be instructed to wait upon him and solicit a copy of the same for publication."

Fully realizing the good that would result from the circulation of your sermon, and in compliance with the above instructions, and also to gratify the expressed wishes of those who listened to it, we earnestly request a copy for publication.

Very respectfully,

WM. M. CUBERY, C. J. KING, R. G. DAVISSON,

Rev. Dr. CHARLES WADSWORTH.

GENTLEMEN:

The kind and earnest words in which your request is made leave me scarcely at liberty to decline it. I therefore send you the manuscript of this most simple and unpretending exhortation, regretting only that it is not more worthy of the occasion.

With sentiments of high personal regard, and sincere desires for the continued prosperity of your noble Association,

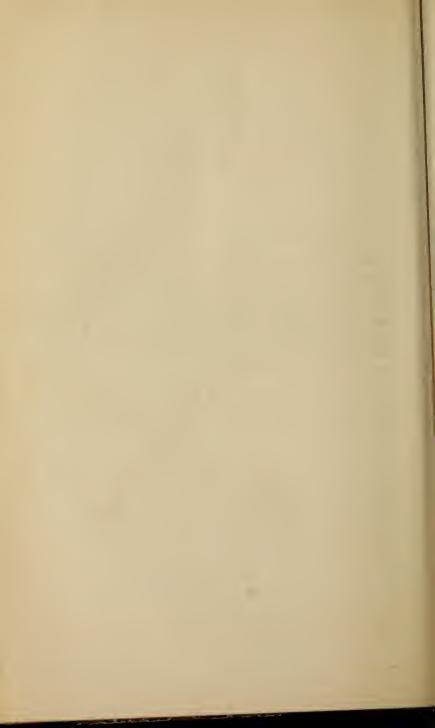
I remain, most truly,

Your friend and servant,

To Messrs.

WM. M. CUBERY, C. J. KING, R. G. DAVISSON.

CHARLES WADSWORTH





## SERMON.

"A FOOLISH SON IS THE HEAVINESS OF HIS MOTHER."-Prov. x: 1.

I SHOULD hardly have chosen this simple text—suggestive only of homely thought—but for the fact, that, simultaneous almost with your request to address the Young Men's Christian Association, came another request, from an unknown mother in an Eastern State, that her son, now residing in this city, might become a special object of my watch and prayer. In her letter, which is but a sample of many which the ministers of this city are continually receiving from distant parents, she says:

"My dear child is away from home, among strangers, exposed to the peculiar temptations of a large city and your new social life; and, though I have great confidence in his moral principles, yet I know the strength of the evil influences that surround him, and should he fall a prey to the spoiler, the heart of a widowed mother would be utterly broken."

Coming as these two requests did together, I could not separate them in thought. They at once suggested both theme and text. And while they may not be promising of profound and eloquent thought, yet are they surely appropriate to the occasion, and will not, we trust, be found altogether unprofitable. Perhaps I am addressing that very son to-night. I am surely addressing sons in exactly his circumstances. I am speaking especially to young men. Every one of you has a mother somewhere—it may be in a distant home—it may be in the grave. You are all sons! You have all mothers! And I know—for in all these faces there looks up to me no soul that has been brutalized into shame or seorn of a mother's gentle love—I know that my simple text will

come to your hearts tenderly as I speak of "that foolish son that is a heaviness to his mother."

The word "heaviness," means, in this connection, sadness—sorrow—dejection of mind—a wounded spirit—a broken heart. The word "foolishness" is used here in a sense peculiar to Solomon, denoting, not merely an intellectual weakness, nor merely a religious want, but in general, any grand moral deficiency in the whole complex economy of character. The field opened before us is therefore exceedingly broad, over which our present limits allow us only cursorily to glance, as we consider a few of those more common classes of young men who, in Solomon's words, are a heaviness to maternal love.

Now, as particularly indicated by the word "foolishness" in its more popular sense of mental deficiency, consider,

First—The young man neglectful of his intellectual culture.

I need not pause to show that in a day like this, every man should be educated, and that his progress in education should end only with his being, so that if the being be immortal, the progress should be immortal. And it is indeed immortal. A finite being never becomes—never can become complete. Paul, risen and glorified spirit as he is, intellectually even yet "counts himself not to have apprehended." Still, before his lifted eye and advancing foot, rise the receding mountain ranges of "things to come"—still "to come!" In all the infinite range of being, after you leave the irrational, until you reach the divine, there is none whose "education is finished."

Surely, then, yours is not finished. And every young man ought to be giving diligent heed to his intellectual development and discipline. Of course, I do not mean that all young men should aim to become profoundly learned. The word "foolishness" in the text is the antithesis not of "learning" but of "wisdom"—two very different things. And, although learning is greatly to be desired, yet in its profoundness it is not possible to all young men, nor necessary to our present idea. We are speaking of "education"—and the word defines itself. It means "E-ducation" (i. e.) eduction—a drawing forth—a development—not a mind infused with erudition, but a mind led forth to think—educed into practical and profitable activity.

And here lies the grand popular difficulty. As thinking is hard work, and most men are lazy, so few willingly think. They prefer to buy thought as they buy groceries, second-hand and diluted, and so deal only with the hucksters. I am not here to speak in disparagement either of the popular press, or the platform. They furnish what is called for. They meet the demands of the market. If profound thought were popular, it could be furnished for a consideration. But as diluted thought pays best, they utter it diluted. So the popular press roars and foams—a grand Niagara of sentiment and water. And the platform swarms with lecturers who throw rainbows by the hour over old nonsense vaporized into the seeming of new truth. And all this answers the purpose of the utterer. It supplies the popular demand. It puts money into the purse. But as for all purposes of education—developing and strengthening the intellect—training the mind to think for itself to perform successfully life's great ministries—to understand man's nature as it is, and God's world as it is, and to achieve upon that world and in behalf of that nature, the great ends of its creation —for all such purposes, the whole thing is a failure. It is like a physical regimen of sweet-meats and sleep-the edification of wild asses that snuff the east wind!

Now, I hardly need say that a young man, who amid the active business of life, sinks into this popular mental indolence and imbecility, fulfills the condition of the text. A true mother's first and favorite thought is her child's education. It may be a very foolish style of thought. It not unfrequently is. Indeed, in its effort to secure a child's premature culture, parental solicitude becomes sometimes eruel and monstrous. We see small children, whose great want is of muscular development, set to master intellectual schooltasks of seience or language, the sure results of which will be, permanent physical infirmity, and a precocious development of the intellect and its premature decay. We find faithful and competent teachers blamed or changed because they cannot supply the child's natural deficiencies-creating brains where there are none, or, where there are, insuring their unnatural growth. We find children blamed and punished because they will be, what indeed they ought to be, what God intended they should be, not linguists, and mathematicians, and philosophers, and orators, but simply little children. unstudious, and noisy, and riotous, fond of holidays and play.

Confessedly, this parental anxiety for a child's education errs oftentimes sadly, and yet these mistakes only manifest the strength of the anxiety. Sure we are that, from the earliest dawn of the child's reason, the true mother's chief care is to fit him intellectually for the great tasks of life. She well knows that all his earthly successes, his respectability and usefulness among men; yea, the very permanency and strength of his moral principles of character, all depend on the style of his intellectual culture. And when, instead of strengthening its immortal wings to ascend the great firmaments of thought, her boy gives his nature the regimen of a parasitic vine, seeking trellises for its tendrils, sinking from the true rank of a thoughtful man into that lower life whose law is amusement, pursuing no thorough and comprehensive course of reading, ignoring all the philosophic and scientific discoveries of the age, becoming at most a critic of light literature and lectures, a great scholar of newspapers and small novels, then surely, in his sphere of intellectual inefficiency and insignificance, does he become "a foolish son, the heaviness of his mother."

But now passing all this, for the text's more important references to styles and distinctions of moral character, consider

Secondly—The indolent young man. Of this class there are two distinct species: The man who has no regular business; and the man who has no energy in it.

1st. In all communities there are found young men who have no regular business. If moving at the top of society, inherited wealth, or parental indulgence place the youth above all necessity of personal toil or thrift, and so he has nothing to do but to rise late, and dress carefully, and ride out, and dine, and visit, and amuse himself generally, and go to sleep again. Or, if moving at the bottom of society, he has neither energy nor ambition to rise. Regarding himself, predestinated to continue haggard, and squalid, and misanthropic, he yields to his destiny, as a shell-fish settles in the sand, and contents himself with the house and heritage of poverty. He walks abroad at noonday to inspect the streets; loiters of pleasant evenings on public corners to take eare of the weather; and eats, if he have any to cat; and drinks at any rate; and goes to sleep again. These are specimens of young men found everywhere, from founda-

tion to topstone, in the great social edifiec—growths indigenous and without culture in all savage life: but, in our bargain-and-barter civilization, the result of that poetic progress whereby a man escapes all human cares, and attains to the serene dignity of a vegetable!

- 2d. In all communities there are other young men who, having some ostensible business, do not regularly and resolutely attend to it. The world is full of men who embark on the troubled waters of industrial life only to founder in the great deep, or to drive ashore shipwrecked. Various causes produce this:
- (a) In some eases it results from sheer indolence. The man has no bone or sinew in him—no instinct of effort—no adaptation for work. Probably some anxious and thrifty friend chose his business for him. But as it was a business which would not do itself, but required somebody to do it, the work is not done. The man might have succeeded, and perhaps somewhat distinguished himself, as a zoöphite fastened to a rock, and twirling tentacula. But among men of strong hands and brave hearts, he is simply a mistake—a mal-adjustment—his success is impossible.
- (b) In other cases this results from a wrong choice of business. The man got into a sphere for which he had no adaptation either mental or physical. We see these things daily—giants twisting threads, and dwarfs carrying burdens; Shakspeares making shoes, and Tuppers making poetry; statesmen keeping flocks, and herdsmen gone to Congress. Men are everywhere out of place, maladjusted, and of course they fail. And by this first failure some men are hopelessly discouraged. Not perceiving that failure in a wrong path is a real part of success by turning the feet into other and right paths, they have no energy to put their bark about on the stormy waters of life—and so, continue in the mistaken business, sailing on the shore-ward course, until becalmed in some quiet bay; thinking of no future progress, they roll lazily with the tide, waiting resignedly for decay to tear in pieces their sails and take apart their timbers.
- (c) In other cases this results from false theories of success. The man is a believer in good luck and grand chances. He trusts to fortune, and waits for opportunities. The sky is cloudy and the lmsbandman will not plow. The wind is contrary and the mariner will not weigh anchor. The man is waiting for miracles and will

not use means—always getting ready to do great things and meanwhile doing nothing.

(d) In other cases, still, the failure results from divided application and energy. The man attempts too much. Ignoring the principle of a division of labor, as the grand law of civilization, he affects the practical barbarism of attempting to do everything. Now, one business is as much as any man can do well at a time. This is the patent law of the universe. Every efficient thing God ever made, does its own work always and its own work only. The bee attempts not to sing, nor the bird to make honey; the vine does not essay to bear apples, nor the fig-tree to bear grapes. The sun is contented to take care of the day, and the moon is earnestly busy taking care of the night. Such is God's ordinance—and the successful man conforms to it. Life is too short for the accomplishment of great tasks with divided energies. One prize must allure—one business engross him. And the blazon on the banner he bears to the battle of life is Paul's glorious motto—' this one thing I do!'

But, be the reason of the failure what it may, the world is full of men who, with a business to do, never succeed in it. Life swarms with indolent and inefficient men—poor, passionless, stolid, statuesque dreamers of dreams in a waking world—mal-adjustments in the moving mechanism of the universe—living discords in the industrial harmonies of creation going on around them! And, surely, all such sons are a heaviness to mothers. Woman's nature is proverbially aspiring. Ambition for her child is an element of her affection. When she bore him on her bosom and rocked him to gentle dreams, it was that he might become strong for life's work; that he might be something and do something.

And if I speak to a young man indolently disappointing parental hopes, then I speak to a son unworthy of his mother. Rouse yourself even now! Go forth to the battle of life with a strong hand and a brave heart; laughing to scorn all obstacles; scattering all enemies; understanding that energy creates its own success; that circumstances do not make men, but that men make circumstances; that obstacles are only steps in the ladder which energy climbs; that opposition is only a wind on the bow whereby a drifting bark weathers a headland, and works itself into harbor. Those that love you are looking for your success in life. They have

equipped the bark and send it forth to the seas; and if, through any indolence or false seamanship of your own, you make shipwreek of your manhood—then, alas! you are "a foolish son—a heaviness to your mother."

But passing now this large class of indolent young men, consider—

THIRDLY—The young man who selects a wrong business, or pursues it with a wrong spirit.

The grand aim of men to-day is to get rich speedily; and their praetical theory is, that all business is honorable in proportion to its revienues. But never was a theory more false. All honest business is equally honorable. The man who, with shovel and pick, toils on a railroad, is nature's nobleman, in contrast with the swindling official of the concern who thrives upon villainies. The drayman, who hauls boxes from the cellar, is a prince royal in the presence of the master merchant who sits above in the counting-room, projecting dishonest gains or proud of fraudulent successes. The ploughman—the mechanie—the merchant—the professional man—are all fellow-workers, and if alike honest, are all alike honorable. But the false theory is the popular one. And so the aim of young men of energy is, an ocenpation promising the earliest and largest success; and this is well if it involve no compromise of moral principles. But if it do, let the work be what it may, the young man should shrink from it as from contamination. He should engage in no work requiring the slightest violation of a dietate of conscience. He should consider that the benefit of an acquired fortune is not objective, but subjective—i. e., consisting not in the value of the possession, but in the moral character acquired in its pursuit—just as in a gymnasium the good to the athlete is not the weight lifted, but the muscular strength acquired. Evil work may have large revenues. A theatrical actor—a charlatan showman—a fraudulent speculator—may roll in wealth, while honest labor is in want. But such success is simply infamons; such a man is a disgrace to his generation—"he is a foolish son, a heaviness to his mother."

Woman's nature is alive with lofty and chivalrous sentiments. A son's spotless honor is his mother's glory. And if from that high path wherein she trained his early feet to walk, he descend to

an infamous calling, or even in a reputable business to seek success by dishonorable artifice, then does he purchase success at the price of her tears who bore him. And every item added to his wealth gathers but another monstrous weight to the already erushing heavings of his mother's wounded spirit.

Oh, young men, just unmooring from a home of peaceful love to the treacherous seas of a stormy life, take that mother's holy memory with you—a star to guide into all noble courses—remembering that a son's spotless name shall be while life lasts, a father's truest glory, and a mother's greatest joy!

But passing now from this whole matter of business, consider-

FOURTHLY—The young man who makes choice of unprincipled immoral, irreligious companions.

This is perhaps the first anxiety of parental love, as a child passes the charmed circle of household affection. For such a child seems like an inexperienced insect moving amid the gossamer meshes of a watchful destroyer. His friendships are to be such as chance or business associations may fling in his way. And it is a favorite artifice of the great spirit of evil, to seduce through these fine social instincts the young heart to destruction. Beware then, oh! young men, as for your life, of the friendships you form! Choose your companions as you would if they were to go in daily to your mother's fireside! Beware, as for your soul's welfare, of all companionships like these:

Beware of the young man of fashion! I need not describe him. He is, of a large class, found everywhere, whose life is summed in rising, dressing, dining, visiting, and sleeping. He differs from the indolent man in that he is always busy about trifles. A pitiful butterfly species—flitting from flower to flower, and dying like antumnal insects, despised and forgotten. And we say avoid such men. You are here to fit yourselves for the great duties of an earnest life. Possibly your honest earnings are too small to enable you to array yourself in the purple and fine linen of his fashionable attire. Certain I am your head has too much brain to be a hatter's show-block, and your heart too much brave blood to serve as a tailor's lay-figure. You are here to become men, not manikins. And if one of these poor ephemera of fashion, who eat their father's

bread and use their sister's perfumes, should east on you a glanee of patronizing friendship, just tell him you were created an immortal being, and not a zoöphite—that you live by work, and do not vegetate by suction. But take not to your bosom such a friendship as a heaviness to a mother!

Beware of the skeptical young man! There are two classes of free-thinkers in the midst of us. There are those who think freely and speak freely of human nature. Their ereed on this point is Calvin's total depravity malignantly intensified. They maintain that all outward morality is the specious disguise of some covert wickedness. "Honesty"—"Purity"—"Benevolence"—these they tell us are all shams—the stalking-horses of villainy lying in wait for victims. And their aim is to undermine all generous faith in man—to plant the fatal Upas of suspicion in the fresh gardens of the soul. These men are the croaking ravens—the screaming vultures of humanity—whose taste is for dead flesh, and not for nature's purple fruitage, and are to be avoided as the very apostles of pollution.

But worse even than these are the men that think freely, and speak freely, of Religion. With them, a Christian profession is regarded as simple hypoerisy. To them the Bible is a falsehood the Church an association of evilly-designing men-the Priesthood a privileged and unprincipled easte, and Retribution but a dream of medieval eredulity. In the main they are men of impure lives. The Bible condemns their evil practices, and they set themselves to discredit it. So they eall to their aid Hume, and Paine, and Volney, and Voltaire, and Wright, and Owen-and the whole motley erewfrom one they gather a low jest; from another a malignant eavil; from another a specious sophism; and thus erammed with blasphemy, go forth to set their feet upon all that is pure, and their face against the heavens; and having got rid of all fear of God, and all principles of virtue, and all respect of honest men, and all decencies of personal character, they exult in the triumph of reason over superstition and priesteraft, and eall themselves "Freethinkers!"

And verily they are "free!"—as a reptile is free to wallow in pollution! Free as unseemly Satyrs, to dance and howl amid grand immortal ruins! Free to follow the trail of a serpent in the mire

rather than a Scraph's shining path through the firmament! Free to slaver with their venom the radiant purities of this Book of God, and to adore as a new Evangel the blasphemous and idiotic ravings of these abandoned and outcast lepers of humanity! Free to brutalize all their noble moral instincts—to dwarf all their gifts of intellect and genius—to demonstrate their brotherhood with eattle and erceping things—to exult in their brute-hood, and do after their kind!

Now, such men as these are around you—lying in wait for you—and our warning is, beware of them. Believe us, there is not an infidel objection these men urge against the Bible, which has not been so triumphantly answered a thousand times, that just to urge it again as an argument, is to parade a man's ignorance—is to show himself a weak, credulous Philistine, setting up again the poor shattered Dagon before the Ark of Our God! If an honest doubt arise in your heart as to any great truth of religion, go, for its solution, to some one who has at least read the Bible earefully. But these "Free-thinkers!"—these men and women delighting to sneer at holy things!—oh, avoid them as creatures that would fain poison within you all the springs of peace, and purity, and immortality!

Your parents, alas!—that father, with his pleading prayer!—that mother, with her yearning heart!—rather would they see you coffined and sepulchered; that proud brow cold; that bright eye sightless—rather thus, a thousand times, than to see you fall a prey to the malignant spoiler, whose delight is in the ruins of a soul—A SOUL!

Beware, above all, of the young man of practical immorality. I cannot enlarge here. The name of this class is Legion; and on all sides do they surround you. They are of every type and form of iniquity; but avoid them all as lepers in the market-place!

That man is a sharper in his business! He over-reaches the ignorant, and drives hard bargains with men in trouble; his conscience is concerned with law-honesty; his integrity is intrenched amid statutes of limitation; his type is a spider entrapping thoughtless insects! Avoid him! Avoid him!

That man is untruthful! You eannot trust to his statements, nor rely on his promises. He is wanting in the grand substratum of all noble moral character. Avoid him!

That man is a Sabbath-breaker, a profane swearer. He refrains his feet from the sanctuary; and lingers long over the wine! Avoid him!

That man is a quarreler! He wears much hair, and earries a weapon, and looks fierce, and talks of his honor! Avoid him!

That man's associations are with "fast men!" He gets behind the seenes at a theater; and holds a watch at a race-eourse; and is critical of cards and wine in a club-room! Avoid him!

That man has no reputation for purity! He eurls his lip and looks wise when men speak of goodness and virtue. Perhaps he boasts of vile deeds and vile associates; and makes a mock of domestic love, and woman's truth, and all life's gentler and holier affections! Avoid him! oh, avoid him as you would a malignant fiend!

Avoid, in short, every man whom you would not see seated in your own home-shadow-sharing the unsuspecting confidence of a father's, a mother's, a sister's gentle love! Alas! alas! for the direful contagion of these evil companionships! Deep seated amid the purities of your own better nature, are the germs of latent evil, which the rank breath of these corrupters of youth will nurture into broods of gigantic seorpions! Have, therefore, nothing to do with them. And if one of these men of questionable reputation seeks your friendship, tell him-You were made for better things than to feed the sereaming vultures of passion; that you have not, as yet, got entirely rid of such old-fashioned things as a heart, and a conscience, and regard for a father's honor and a mother's love. That if he choose to go down to the asp's hole, and the cockatrice's den, and the serpent's dust-there need be no disputing about taste—but for yourself, you find in your bosom a winged and immortal spirit, and bending above you, a firmament of glory; and, on the whole, prefer to fling abroad your pinion, and soar to the sun!

I repeat it: Avoid evil companions! I warn you with all the power of my solemn text! I plead with you, by all the tenderness of a mother's deathless love! If you would not fill her gentle eyes with tears, and her dreams with fearful phantoms, oh take not to your life such fellowships, to be as lead, as rock, as a mountain, in their erushing "heaviness to that mother's heart."

But passing now the ease of the young man who chooses evil companions, consider—

FIFTHLY—The young man who has become evil himself.

And surely such a son is a mother's heaviness.

It seems, indeed, almost impossible that, coming from a happy Christian home, any young man should ever go so widely estray. But alas! the strange thing happens. We see it every day. The youth crosses the threshold of affection, recoiling from all paths of open sin and shame, as a white-winged bird from a ravening vulture's nest. But alas! to that young heart the guileful tempter comes—he points—he whispers—he smiles—he smooths the path down gently for the feet. His first words are all gentle and of good-fellowship; he would improve the youth's manners; beguile his lonely hours; increase his knowledge of the world. Presently he takes a bolder tone; insensibly he paints vice in radiant colors. The youth at first recoils. It is hard work to force that immortal bark into the outer circle of the moral maelstrom! Conscience moves! Memory whispers! In visions of the night the father's gray locks seem to move! the mother's eye to watch and weep! But the tempter is not foiled. He comes again and again. The youth yields little by little to his honeyed words! I need not picture him further. He has eut from his moral moorings, and the bark on a wild deep river, is earried mightily downward!

And what is that young man now? Ah me! a fearful "heaviness" to that father's life—to that mother's heart! Into that distant home have been borne rumors of that child's evil courses—of vile companions—of descerated Sabbaths—of unseemly revels. And see that father and that mother now! Ah! those tearstained cheeks! those sobbing, wrestling prayers! Had the news come that that dear child was only siek—only dying, this night be borne; for close, close to that dying pillow would parental love have pressed, and the bitterness of the hour been sweetened by the fond hope of meeting in gladness beyond the grave! But alas! a son upon whose soul the pestilence has fallen! this is a burden that presses, oh, how heavily!

I cannot enlarge here. I speak not to describe the downward road but only to warn you against entering it! We have small

hope of reclaiming the abandoned. We speak chiefly with a hope to preserve the unfallen. Nevertheless, if it should happen, as indeed it may, that I speak this night to one young man, who has yielded to temptation and is rushing to ruin, then I fling myself in that young man's path with my text's strong motive, and I say to him now: REMEMBER YOUR MOTHER! Ah! I care not for that smile! I know that conscience works and stings beneath it! You are not yet a fiend; and the last angel that deserts your soul will be your mother's memory! So I look into that seornful face and cry: "REMEMBER YOUR MOTHER!" Do you say, "she is dead!" Thank God in her behalf, then! She is saved from the living agony of beholding a son's ruin! But for you my motive is as strong! Dead! is she? And does this wild autumnal wind make melancholy music over her distant grave? Well, then, I tell you that every step you take in your present sinful courses, tramples the dust of her broken heart deeper in the shadows of that sepulcher! Or if she live, then I tell you that that faithful, gentle heart lives with you, dies with you. See! see! right in your downward path it rises! A phantom with a pale forchead and weeping eyes! Oh, pause, young man! Your feet! your feet! Behold, they are trampling on a mother's broken heart!

But I turn from this picture. I speak now to the unfallen, whose life is beautiful with purity and filial love, and I seek only to warn you against the first beginnings of evil. Young man, you have yonder in your room, your mother's picture! Or if you have not, go get one! And earry it ever with you! Bind it to your bosom! and when tempted to any evil consult that silent monitor! Draw forth and look upon that speechless face! Oh what tremendous power to keep back from all evil there would be in the simple vision of a mother's face!

Imagine a young man sitting in some place of evil concourse—in a gambling house—an infidel club-room—at the sumptuous board of an inebriate revel, or in some place of darker, deeper infamy! And, now, in some scene like this, let divine power work me a simple miracle. Behold a shadow rises as along the fabled mirror of Agrippa! It grows denser! It takes shape and lineaments! And now a human face looks out, a calm pale brow, and eyes of earnest love! A Mother's face! And see this

young man now! How his cheek grows pale! How his knees smite together! How he springs from his repose, and rushes from that haunt of iniquity as if pursued by an avenging specter from eternity!

Believe me, dear hearer, parental love becomes agony when a child turns into evil courses! To save you from this dire moral pestilence a parent would gladly lay down life. When the plague broke out in Italy, and all who were exposed to it inevitably died, there lived a mother with three small children in an infected district. Presently she felt in her own person symptoms of the disease. In the morning were the chills and heat of fever; at noon the fatal plague-spot showed itself. She knew that she must die. But she could not bear the thought of communicating death to her darlings. With her first suspicion of her own attack she had sent her children away from her to an upper chamber, and when that suspicion was confirmed she rose in her great agony, locked her little ones into the chamber, denied herself the last embrace, the last look of those dear faces, the last accents of those beloved voices, turned in speechless agony away, dragged herself across the threshold, along the deserted street to the public dead-house, and then lying down amid the uncoffined corpses, died alone! Such is a mother's anxious care to save a child's body from the pestilence! But then, from this moral contagion—this plague that falls upon the immortal spirit—who can tell what a mother's heart would not endure to save the child of her bosom?

I cannot enlarge. I speak to generous and ingenuous men to-night. And I say to them that, in crossing the threshold of these sinful courses, they are bringing a mountain weight of heaviness on hearts that love them. Just let there be whispered in your childhood's home a story of your dissipation—your dishonesty—your intemperance—your impurity—and then better, a thousand times better, more generous, more merciful, the hand that should drive an assassin's dagger into that mother's gentle heart!

Now, there are other classes of character we had designed to exhibit here, but our limits forbid, and we conclude by considering,

Sixthly—The young man who lives in neglect of personal religion.

This is unquestionably the main thought of the text. In its last analysis Solomon always uses "wisdom" in the sense of personal piety, and "foolishness" as a synonym of practical irreligion.

And it does not matter for our argument whether or not you so regard it. You may be of the class of young men who sneer at religion, and think it noble and wise to call yourselves infidels. But then your mother does not. And to her heart the very thought of your infidelity is a painful burden. To her, religion is no weak and driveling fanaticism, but a life-a power-a heavenly and eternal glory-an influence that makes and can alone make this earthly life peaceful, and ealm, and pure, and prosperous, and ennobled-which hightens all its gladness and makes all its loads less—which hangs a heavenly lamp of hope at the lowliest lintel, and flings light as from the plumes of an angel, over the loneliest grave-which prepares, and alone can prepare, the soul of man to pass hopefully away from this seene of mortal eares, and to eross the threshold of an eternal door, and move fittingly among those higher spheres of the glorious life that peoples eternity, and to wear diadems, and to wield scepters, and grasp destinies of unbounded splendor, and be kings and priests unto God forever and

To that believing mother's soul this Bible appeals with a weight of evidence that is demonstrative—overwhelming. And the shallow eavils of an infidel libertine, and the blasphemous rhapsodies of a social outeast have no power to weaken her assured faith in God's glorious oracles. Religion seems to her no poetic dream nor philosophic dogma—but a momentous message from Eternity. It is the revelation of overwhelming truths. It is a call to secure eternal interests. It tells of immortality—of probation—of retribution—of an eternity of gloom—of an eternity of glory! It stands before her in the pomp of a crowned creature of eternity! the robes radiant—the eyes lustrous—the voice majestie—the diadem ablaze! And with all tremendous, resistless eloquence, warns, pleads, entreats that mortal men will rise from the vanities of time, and aspire and ascend to everlasting realities.

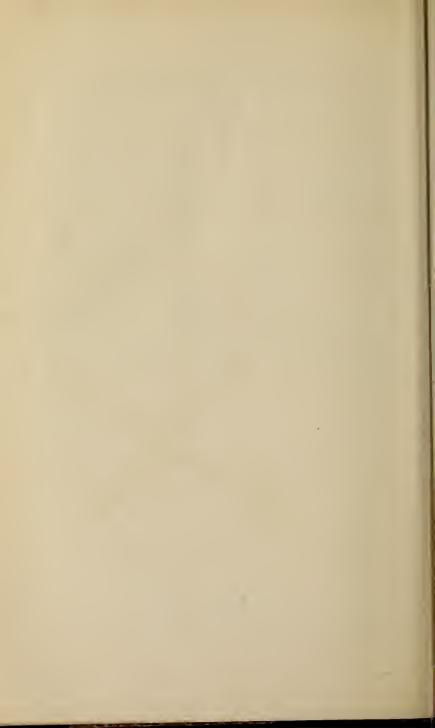
Thus to that mother's holy thought seems the religion of the Bible. And, bound as she believes herself to be unto a land of

heavenly rest, she can not bear to think that her child may not be with her amid those glorious mansions! Whatever may be your unbelief, she is persuaded, that without personal religion there is no eternal life! and without eternal life what seems all the world beside?—wealth, honor, usefulness, a conqueror's laurel, a monarch's throne! Alas, they are the fair flowers and perfumes that only make more terrible a martyr's death-pyre! A son aspiring to earthly things, yet despising the Gospel! Alas, it seems to her, as if her boy were floating above Niagara—now amid the rapids—now on the glassy death-curve, reaching for those gleaming rainbows! Her child's hopeless eternity! Oh, a thought of this breaks a mother's heart!

Ah, young men, who perhaps this very day have thought it little that you turned away from the sanetuary and broke God's holy day—and perhaps to-night will reject this Gospel call, and go forth to evil courses and companionships—pause a moment! think a moment! Where is that mother now! this holy Sabbath night in that distant home! Ah, this day she has been thinking solemnly, sadly of her absent and beloved child! And see her now, bowed down before the Mercy-seat praying! But for what-for whom? For herself? Ah, no! Self is forgotten now—her own feeble strength—her declining years—her many earcs—these are all forgotten! Only of her child she is thinking-only for her child she prays! And what asks she for her child? Health? happiness? long life? honor? Oh, no! Not now. Not on this holy Sabbath night! She has been reading about heaven! She has been thinking of the possible parting of parent and child at the coming Judgment! And now all earthly things seem vanishing vapors! Her heart is burdened with a mightier want. She prays for better things: that her child's heart may be broken in penitence—that her child's feet may be turned into paths of salvation! Ah me! those pleading prayers of wrestling agony, those quivering lips, those pillows bathed in tears, prove that an impenitent son is a heaviness to his mother!

And this is the text's thought. This is the motive with which we would fain arrest your feet in their evil courses! Oh, men! young men—think of your mother! That mother that watched over you in childhood, and prayed for you in youth; who, when

earth was beautiful and life was young, made the world fairer with her smile of trustful love and faith. And when misfortune came, and friends deserted, and the world frowned, and there was no rainbow for the day's storm, and no star for the midnight gloomwho then, only the closer for the tempest, took you in holy fondness to her tender heart. And there was no tear that she did not wipe, and no sorrow that she did not share, and no howl of infamy that could shake her faith; and no shadow that could send a chill into the depths of that mighty and immortal love. Oh, that mother—think of that mother! and remember simply this: That if you are walking in sinful and forbidden ways; yea, if you are only living "without God and without hope"-if you do no more than turn away this night in impenitence, rejecting your Savior-if from your father's glorious God, and your mother's blessed heaven, you go forth this solemn Sabbath hour, obstinate, rebellious—then you go forth to trample under foot the tears and the love of the breaking heart of her who bore you, and are this very hour a burden that may not be imagined—lead! adamant! a mountain! a ponderous world! a crushing universe! an impenitent and ungodly child! "A foolish son, the heaviness of his mother!"





#### NOTICE TO YOUNG MEN.

As there doubtless are many persons who are not familiar with the objects of the Young Men's Christian Association it has been deemed advisable to make the following statement:

The chicf aim the Association has in view is the benefit of young men. To accomplish this desirable end its rooms are constantly open; it has a library containing over 2,000 volumes of choice works on every variety of subjects; its reading-room is furnished with the leading weeklies of the East and of this State, and the daily papers of the city, and also all the principal illustrated papers and the magazines of the day.

To promote social intercourse, a Dehating Society holds its meeting on every Tuesday evening. The members improve the time by exercises in dehate, declamation, and the reading of original essays; a manuscript paper, called the "Social Voice," is issued once a month, containing the productions of the members. The meetings of this Society are peculiarly interesting and instructive.

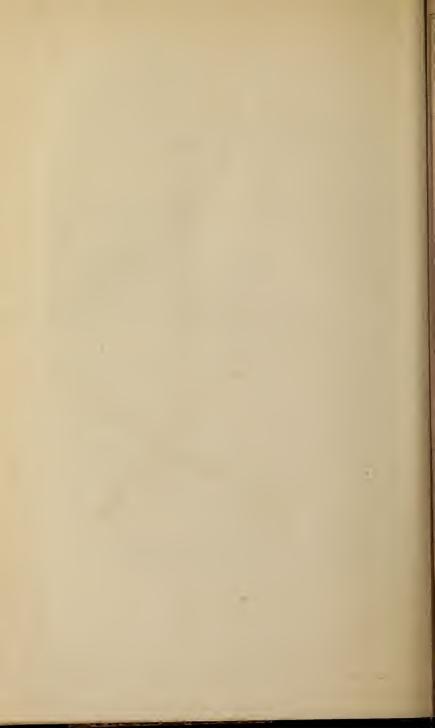
Meetings for prayer are held every day at noon and on Saturday evenings.

The Monthly Meeting of the Association is held on the third Monday of each month; an essay is read at that time by some member, and usually a debate follows on the subject of the essay.

In order that no young man may be prevented from joining the Association on account of the expense, the yearly dues are placed at the following moderate rates: for an Associate Member, \$3: for an Active Member, \$5. Persons can become Life Members on the payment of \$25.

So apparent are the advantages to he derived from a connection with such an institution that it seems only necessary to mention its existence to secure the cooperation of all in its behalf; and it is pleasing to observe that our young men are heginning to appreciate the Association, and many are joining it, whose only regret is that they were not members long hefore. With a full knowledge of its workings and of the beneficial influence it exerts we do not hesitate to recommend young men to become connected with it; feeling confident that by so doing their leisure moments will be well spent, that they will form agreeable acquaintances, and that they will derive lasting good from the manifold privileges they will there enjoy.

To those young men who are strangers in the city or who feel at present nnahle to become members, a cordial invitation is extended to visit the rooms and share with ns its advantages; for it is intended that the Young Men's Christian Association shall ever be the friend and its rooms the home of the stranger.



# SERMON

PREACHED IN THE

### FIRST PRESBYTERIAN CHURCH,

ON THE OCCASION OF THE

INSTALLATION OF REV. JAMES EELLS, D. D.,

BY REV. CHARLES WADSWORTH, D.D.

PUBLISHED BY REQUEST.

SAN FRANCISCO:

STERETT & CUBERY, BOOK AND JOB PRINTERS 1867.

At the installation of Rev. James Eells, D. D., over the First Preabytoriau Church, on the 27th of March, by the appointment of Presbytery, in the arrangement of the services, the Rev. Charles Wadsworth, D. D., preached the sermon; Rev. Frederick Bnel put the constitutional questions, and gave the charge to the Pastor, and Rev. John G. Fackler gave the charge to the congregation.

The occasion was one of the deepest interest to the Chnrch and people. This congregation has been for a long time without a settled pastor—the resignation of the Rev. Dr.

Anderson having taken place in the year 1864.

Since that time they have been dependent on temporary supplies, and during this whole period they have been earnestly and prayerfully seeking for some Christiau minister who should become their pastor. One whom they dearly loved for his Christian character and the simplicity, shility and faithfulness of his preaching, was removed by death; others who had been invited to the ministry of this Church failed to perceive the call of Providence in the invitation. Confident, however, that the Great Shepherd would not continue to withhold this great blessing from them, they persevered in praper and effort until, as they sincerely trust, the Lord put it into the heart of the present Pastor to accept their call.

Having already learned to esteem him very highly in love for his work's sake, and regarding his presence among them as a blessing vouchsafed in answer to their prayers, it was with the deepest interest that the congregation attended on the installation exercises. The installation sermon of Dr. Wadsworth la, therefore, doubly valuable—valuable in its own intrinsic merit, and valuable also as a memeuto of au occasion fraught with so deep interest in its associations, and so carnest of hope for the future.

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#### CORRESPONDENCE.

SAN FRANCISCO, April 9th, 1867.

DEAR SIR:—The undersigned having heard your sermon, delivered in the First Preshyterian Church, at the Installation of the Rev. James Eells, D. D., and regarding it as an able defense of Christianity, we are anxious that it may be freely circulated. It is our opinion that we are called upon in these times to widely disseminate the truths of our blessed religion. We are desirous, therefore, that you will allow us to use your manuscript, that we may be enabled to publish and circulate this discourse.

S. B. STODDARD,
R. J. TRUMBULL,
C. L. KELLOGG,
NATHANIEL GRAY,
JNO. D. ARTHUR.

Rev. Charles Wansworth, D.D.

DEAR BRETHREN:

No one will see more clearly than myself the manifold imperfections and manifest incompleteness of the following discourse. Nevertheless, as a simple memorial of the settlement in our city of a beloved and honored minister of the Gospel—in whom my interest as my fellow-laborer is scarcely less than yours as your pastor—I cheerfully suhmit the manuscript. Should it serve to deepen one impression of the value of the Gospel, or of the especial need in our city of its most solemn and carnest ministration, this unpretending exhortation will not have been in vain.

With every scutiment of respect and affection I remain, most truly,

Your friend and servant, CHARLES WADSWORTH.



#### SERMON.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—Il Corinthians, x: 4.

WE have here another instance of this apostle's favorite comparison of Christian life to a warfare. The phrase "the pulling down of strongholds" is, in the Greek, a graphic description of the storming and razing to the ground military fortresses. In its application to the Universal Church, it represents this world as held in Satanic subjection, and Christianity, as an aggressive influence, advancing against all its forms of iniquity, attacking their strongholds and conquering them for Christ.

The beauty and force of this metaphor we have now neither limits nor occasion to consider. We are concerned only with the apostolic confidence that, notwithstanding the immense strength wherewith—alike in the hearts of individuals and in the grand civil and religious polities of communities or nations—these infernal despotisms were established, there was yet in Christianity a power finally and triumphantly to subdue them.

The text leads us to consider—

Christianity as an engine for the conversion of the world—and this in the two aspects it bore to the Apostle's thought:

Partly Negative—Its weapons not earnal;

Partly Positive—Its weapons mighty through God.

First: Paul puts the truth negatively. He does not, indeed, as we sometimes misunderstand him, speak in disparagement of the outward and philosophic seemings of Christianity. The

words "not carnal," all infidel cavil and much Christian comment interpret, "not apparently adequate—not even apparently adapted to the work set before it." And infidelity has ever delighted to represent Christianity as, even by the admission of its chiefest apostle, a system not approving itself to human reason, and therefore rejected by human reason. But assuredly Paul had no such thought in this connection. He is here in no way disparaging, but in every way magnifying the Gospel, as a great moral system. When he declares it "not carnal," he intimates no want of wisdom—he only positively asserts an absence of all weakness.

The word "carnal," as used by inspired men, implies insufficiency—imperfection; and Paul's meaning here is that the Gospel, even self-considered, is not weak and defective, as have been all human and philosophic devices for the moral culture and melioration of the race. He does, indeed, intend to assert—as we shall see presently—that, in its conflict with its saturic adversaries, Christianity will descend to no earthly and time-serving policy, and will seek no alliances and allow no compromises with the "Powers of Darkness." But he surely does not mean that the Gospel lacks any fitness or force which human reason would approve or could supply in an aggressive influence for converting the world.

Ah, no, my brethren. As a system of simple moral reform, Christianity has no aspect of weakness. Like every other work and device of the Infinite Intelligence, it bears on its very front and in its every part the marks of a most wise and wonderful adaptation to the work set before it. It is not merely "the power of God," but, as well, the very "wisdom of God" unto salvation. It is manifestly God's masterpiece of design and contrivance for the world's moral and spiritual regeneration.

Even if you could suppose it unattended by supernatural influences, and sent forth to win its way among men by virtue of its own inherent power, and on the ground of its own intrinsic merit, yet every thoughtful mind would look that it should presently put to flight every foe, subdue every fastness, and approve itself in the end the resistless efficiency

that overcometh the world. Even infidelity itself is often forced to confess this; and while, on the one hand, it denounces Christianity as opposed to human reason, yet on the other, it admits its great practical wisdom, in the secondary causes it assigns for the rapidity with which it spread over the world.

Regarded only as an instrument, the Gospel of Christ is perfected in wisdom. It sets forth the most momentous truths. It plies the human heart with the most resistless motives. It offers to the aspiring soul the grandest beatitudes—both the best things of the present world and the infinitely better things of the world that is to come. And doing this with all heavenly eloquence, we scarcely wonder at its early success among the nations—that it encountered no adversary that could withstand its assault—and that the strongest holds of the old philosophy and the older paganism were shaken, as by earthquakes, in the march of its strength.

Indeed, we really need no other evidence of the divine origin of the Gospel than its comparison with the various systems of paganism that obtained at its birth. Make the contrast where you will—compare the character of the Hebrew Jehovah with the gods of the old classic mythology; compare the style of their respective forms of worship; compare the great philosophic truths of the systems; compare the moralities they inculcate, and the civilizations they produce—and then the mid-day sun shining in its strength does not more gloriously magnify itself above the phosphorescence of sepulchral caves of the earth than this Gospel evinces even its philosophical excellencies above all the religions the world ever knew.

Apart from the terrible perversion, both of the taste and the reason, which satanic sorcery works in our carnal nature, and there would be nothing surprising in the fact, that in the very proudest age of Augustan civilization, the adoring world turned away from the foul pagan Jove to the glorious Hebrew Jehovah, and delighted to substitute for the abominable mythology of the old pagan temples the holy and ineffable loveliness of the Gospel of Christ.

On the contrary, there is something altogether marvelous in the moral and intellectual tastes of this modern infidelity. Admitting, as it must and does, that man will have some religion, it proposes to substitute for this adorable Gospel, either the naturalism of the Pantheist, or the supernaturalism of the Spiritualist, forgetting that both these systems have been again and again fairly tried, only to be rejected with absolute abhorrence.

The world has tried Pantheism. This modern trancendentalism, with its pretentious nonsense, telling us in language utterly unintelligible, save, perhaps, to a lunatic, "That the Eternal is the nothing of Nature;" "That God is a rotating sphere—and the world is God rotating;" "That man is God wholly manifest;" "That fire is the totality of ether;" "That man is the whole of mathematics;" "That God, being in Himself, is gravity;" "That surrounding things are solidified mind, and that nature is petrified intelligence!" In all this, and ambitious volumes equally sensible, it means—if it mean anything—that God is everything, and everything is God!

But God was everything in many an old philosophy; God was everything to the yearning sonl under the old Egyptian civilization, and so they worshiped everything, from the sun and star in heaven to the howling dog and hissing reptile. But even the carnal heart loathed the horrible faith, and cast it away with anathemas.

The world, moreover, has tried *Spiritualism*. The old pagan races went after oracles, listening, as divine voices, unto the unmeaning rhapsodies of impure and drunken women; and King Saul, in his last mad despair, sat disguised in the *séance* of that abomination of womanhood, the Witch of Endor. But heathen and Hebrew unbelief alike sickened of the clumsy and transparent imposture.

And although there may be to-day a few thousand brainless and half-crazed people ready to accept this obsolete nonsense as a new revelation—whose language is, "Oh, the Gospel is a failure; Christianity has been tried and found wanting—give as something as a substitute—give us a gar-

rnlous old woman instead of these prophets of Israel—give us Oken's snail-god, or Davis's sonl-god, instead of this Infinite Incomprehensible Everlasting Jehovah—give us a developing sea-mucus instead of a personal Omnipotence give us the seven circles of crazy ghosts, (which any sensible ghost would gladly exchange even for a séance, or a swinepen,)—give us even these miserable spheres instead of the everlasting Paradise of God, which John saw in blinding vision, and from which Paul returned, to walk life's high places, ever homesick for its unspeakable words and its eternal weight of glory. Although, I say, there are some such creatures on the earth—as there are the owl and the bat—who prefer the phosphorescent death-cave to the sun's glorious light and the magnificence of the illimitable and everlasting firmament of Heaven, yet sure I am that of the rational human race, countless thousands to one prefer God's glorious Gospel to this gibberish of fools.

Men in all ages have been trying some lying substitute for its pure, precious, heavenly revelations. Taylor, the learned translator of Plato, advocated the substitution of Platonism for Christianity; Gibbon seems to have preferred the old Paganism. During the French Revolution, the Infidels first introduced the old Persian fire-worship, and afterwards, the famous Theophilanthropism, with its creed of two articles, and its moral system of two principles, and its votive offerings of fruits and flowers; but these and all similar attempts passed away as failures, amid the pity and contempt of their own generation, and are not likely to be tried again.

True, indeed, we hear the popular cry again that "Christianity is a failure—that the Gospel is really behind the times, and not adequate to the wants of the race at this stage of its progress;" but we do most sincerely desire to be told in what respects this marvelously marching humanity has got in advance of the Gospel. If the Bible is behind the age and the times, it must be either morally or intellectually.

(1) But it cannot be morally, for the Gospel standard, in

this respect, is absolute perfection. It requires in its disciples a personal purity, even in the thoughts and intents of the heart, positively immaculate; and a practical philanthropy never satisfied till the whole race realize the old philosophic ideal of perfect equality and brotherhood. long, therefore, as there remain on the earth unkind husbands and scolding wives, and negligent parents and disobedient children, and oppressive masters and unfaithful servants, and tyrannical rulers and disloyal subjects; so long as man's secular life exhibits insincerities and dishonesties, and man's social life is stained with impurities; and these trials for fraud, and these applications for divorce, disgrace our civil and criminal jurisprudence; and our armed police keep watch against felons, and these crowded prisons are punishing crime—so long, in a word, as the race hath not excelled the glorious model of perfect human nature which even Infidelity sees in the ineffably beautiful character of Jesus of Nazareth—just so long, at least in its general design as a system of moral culture, will the Gospel remain far in advance of the living generation, and without rival or substitute in the world.

(2) Nor can it be any more true that, intellectually, the Gospel is behind the generation. I am not here to speak disrespectfully of the intellectual powers that be. Were it pertinent, perhaps we might show that in all grand intellectual developments we are not so much in advance of our forefathers as to justify us in altogether ignoring the great lights in heaven whereby, confessedly, they shaped their true courses. We do really think that if Newton, and Bacon, and Milton delighted to walk their glorious way in the light of Revelation, our modern poets and philosophers and savants might advance a little further without any loftier illumination; surely, a sun that guides an eagle's wing through the firmament might light a wolf to his den, or an asp to its hole.

But on this point we are willing to accept the desires of the generation. As a matter of fact, then, has the race intellectnally got tired of the Gospel? Why, what, more than anything else, is the whole civilized world doing this very hour? They are reading the Bible. Of all books the world contains, as found in every dialect and language among men, ninety-nine out of every hundred are parts, at least, of the sacred Scriptures. Millions of Christian families are reading the Bible; and millions of Sunday-school children are reading the Bible; and millions of youth in all grades of academic culture are reading the Bible; yea, even the thousands of these Infidels and Spiritualists, just for the sake of a travesty and plagiarism of its transcendental truths, are reading the Bible! In short, the whole world is reading it with unabating-yea, with ever increasing reverence and wonder. Above all other books on earth do its matchless stories delight the heart of childhood, and its immaculate ethics commend it to the conscience of youth, and its treasures of historic, political, and social truths make it the study of manhood. It is the world's favorite volume to-day. In its magnificent doctrines it is God's Book for the Intellect; in its heavenly consolation and purity it is God's Book for the Heart; in its revelations of the Life and Immortality, bringing forth as substantial realities what only floated as mocking phantasms in the dreams of old heathenism, it is God's Book for Man's growing and deathless Spirit. A thousand presses driven day and night, and multiplying copies with a speed almost miraculous, cannot supply the immense demand of a world that will have it. And surely all this does not look as if the world had grown tired of it.

But we sicken of the argument. Manifestly, to a thoughtful child, in all those particulars in which it pretends to instruct men, is this precious Bible as much in advance of the human race as was Bacou's philosophy in advance of the old idealism, or Newton's astronomy in advance of the old astrological idolatry. And, as we remember what the world owes to this revelution in the past—how this broad, comprehensive, industrial civilization, with all its pure moralities and sweet-voiced charities, elevating and blessing not the titled few, but the whole mass of humanity, and so differing from all historic and effete civilizations as the sun in heaven,

giving light to all the dwellings of the world, differs from the splendid yet stinted lustres that blazed in the pavilions of conquerors and the palaces of kings—how this, I say, is positively the creation of this beneficial, expansive, practical Christianity; when we remember what our Gospel has done and the greater things it promises to do, and is just fitted to do, in the redeemed earth and regenerated humanity to which it is leading us-that new heavens and new earth wherein shall dwell righteousness-then we grow impatient of this false and foul outcry which proclaims Christianity a failure. For creatures gazing upon the beneficial and matchless achievements of this very Christianity, having their daily life in an economy where everything truly beautiful and good is a genuine christian phenomenon, dwelling in a world once a wild howling wilderness, through which this river, which makes glad the city of God, hath flowed in one ever deepening fertilizing flood, until already the solitary place is glad for it, and the desert buds and blossoms as the rose; and yet daring to blaspheme the very influence that so blesses them—for them even christian charity almost fails, and the tear is dried, and the hand clenched in righteous wrath, and the Master's stern rebuke burns on the lip of the disciple—"Get thee hence, Satan!"

We repeat it, then—even in respect of fitness or adaptation is the Gospel manifestly the wisdom of God unto salvation. Such we take to be the Apostle's meaning when he speaks of it as "not carnal;" such, surely, is the truth. The religion of the Bible, whether rudimental as Patriarehal, or progressive as Levitical, or perfected as Christian, has always (in contrast with the false systems that surrounded it,) seemed a glorious creature from heaven, its face as a flame of fire, its garments white and glistering; and the wicked world, with all its malignant hate, though it gazed and wondered only to perish, yet did gaze and wonder as the radiant vision passed.

But as yet we have not reached the main thought of the Apostle. While, negatively, he denies that the Gospel exhibits any human weakness, he does—

Secondly and positively ascribe to it divine omnipotence, declaring that "it is mighty through God to the pulling down of strongholds."

While glorying in its excellency as an engine—so surpassing, in its adaptation to its work, all philosophic contrivances, as to make it manifestly "the wisdom of God," yet, as an engine with which he was to assault not flesh and blood only, but principalities and powers and spiritual wickedness in high places, he bore it onward in exulting confidence, mainly because assured that omnipotence went with it and it would be "mighty through God to the pulling down of strongholds." Engaged in such a conflict, his confidence was not in himself, nor in human reason, nor in any power of argument and eloquence, nor, self-considered, in any of the great truths it presented to the intellect, nor in all the stupendous motives it pressed upon the heart; but simply and only in the supernatural power which was to go along with it.

And such a power did attend it at the first, and hath ever attended it. 1st. In the marvelous influence it has exerted over *individual eharacter* it has demonstrated its almightiness. In the supernatural renewal of the carnal nature—that positive mastery of human passion, which all philosophers, with their eloquence, and all legislators with their tribunals, has attempted in vain—the moral wonder of the impure, the cruel, the malignant, the ungodly, changed gloriously in a moment, into the holy, the gentle, the merciful the faithful, the worshiper of the true God in spirit and in truth—in this grand moral fact seen at the first, seen always wherever the simplest gospel ministry hath found utterance—it has proved, if there be any such thing as proof, that the secret of its working is the very power of God.

2. And more manifest still was that omnipotent coworking when the Gospel had to do with old systems of iniquity. Forth from its lowly manger-bed the childlike influence went—sceptered with a reed, diademed with thorns to conquer the nations. The power of old despotisms, the passions of carnal hearts, the paganism of long centuries, were in arms against it. Fastnesses impregnable to mortal strength-mighty cities walled up to heaven-these are fitting, though feeble emblems of the spiritual strongholds that rose along its march and disputed its progress. Desnotism lifted its iron arm. Superstition conjured its dark phantoms. Passion unfurled its black banner and shouted its war-cry. Hell muttered its curses and played its engines, and dungeons were opened and fetters forged, and death-fires kindled! And yet onward in the mingled might of its miracles and its meekness went the blessed gospel of the crucified. Like a torrent from the mountains the living water swept round the foundations of sin's great fortresses, and presently-sometimes with heave and roar, and sometimes without observation - down went wall and battlement as if sunk in mighty waters. Samson-like, its champions bore away pillar and portal of infidel citidels. And, though sometimes the banner of its victories streamed above fields of martyrdom red with Christian blood, yet never for a moment hath the issue been in doubt.

Confident of its attending omnipotence, and armed with simple truth, in the very spirit in which he penned the text, did Paul himself bear the Gospel to the nations; and although he fell in the midst of his victories, done unto death in the tides of the battle, yet other men lifted higher unto heaven and bore more resistlessly onward the cross in its triumph. Great cities shook in terror as the Christian challenge rose at their portals, and mighty systems passed away at its breath of omnipotence. Rome, eternal Rome, flung open her strong gates to welcome the stranger; and the haughty Cæsars lowered their imperial standards and laid down diadem and sceptre at its beautiful feet; over continents where the Roman eagles never flew, and through lands where the Cæsars were not named, it moved meekly, yet mightily, as on the wings of angels; it crossed all the world's great oceans; it scaled all the world's great barriers; its earnest heart of love froze not amid Polar snows, nor fainted beneath Tropic suns; it sat down with the toiling slave in his forlorn anguish, and abode with the knightly and noble in the palaces of monarchs; the child exulted in its presence, as an angel form flinging from radiant plumes airs fragrant of Paradise; and the sage bowed in adoring wonder as it passed, as before the visible embodiment of infinite wisdom in a mystery. And to-day, as the world's only grand, earnest, living power, inspiring and pervading all true sciences, learning, arts, philosophics, franchises, civilizations—silently, indeed, and without observation—and it may be with the breath of imbelieving scorn—as the morning sun mounts the firmament, with the hiss of reptiles and the scream of unclean birds which its splendor has disturbed—yet with even more than its original loveliness and glory is this Gospel on its everlasting march, conquering and to conquer.

And if all this be a human work and device, what shall we call a divine work? Surely a man brutalizes his reason who explains this marvelous success while denying its divinity. But away with the argument. If a man insist that the mid-day sun is a poor affair and a useless; if, standing in the midst of a living world, which its munificent light and heat are glorifying and blessing, he will still declare that the thing has proved a failure, and seriously propose to employ in its stead anthracite and coal tar; shall I pause to reason with him? Surely not. In this assertion he is either sincere or he is not. If he is not, he is a liar; if he is, he is a fool. And more transparently and immeasurably either liar or fool is he who speaks of Christianity as a failure, and the glorious Gospel of the blessed God as destined to receive at human hands either substitute or supplement.

Verily, Paul's verdict remains true—negatively, the Gospel is not carnal; positively, it is omnipotent.

It is not carnal because so fitted for its work, as the world's regenerator—so pure in its morality, so magnificent in its truths, so overmastering in its motives—it bears, even unto the natural reason, no seeming of carnal weakness.

And yet it is omnipotent. For, having to do with a nature powerful to put evil for good, and good for evil, and with a taste to hate pure morality, and a reason to ignore

the grandest truths, and a will to resist celestial motives, its marvelous and ever increasing influence can be ascribed only to a power from heaven descending upon and abiding within it. And thus everywhere and always does it verify Paul's words: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

Now, I have limits for only the briefest application; and that with special reference to the interesting occasion which has called us together. It will be the duty of another to welcome our beloved brother to his new field of labor, and to utter such words of connsel and encouragement as his experience may suggest. It is my privilege to express our common gratitude that one whose views of evangelical truth so accord with our own and one so eminently fitted to teach its great principles has been sent to minister to this faithful and noble church. And the simple application I would make of the subject we have been considering, is no more to this Pastor-elect than to myself and all pastors and people in these ends of the earth. And—

1st—The text encourages us to the exercise of a stronger speculative faith in the Gospel.

We are thinking too much, or rather too exclusively, of the might of the strongholds to be stormed, and too little of the power of the weapons we carry to the conflict. Yonder islands and empires and continents, seemingly given up to the despotism of false worship—this popular infidelity at home, filling the streets of our cities with forms of unbelief more hopeless than heathenism-and, most of all, this academic unbelief, arraying Young Science against Revelation; Geology, with its spectres; Ethnology, with its scientific differences of races; Poetic Metaphysics, with its pleasant personification, turning all God's glorious angels into German hobgoblins; Sentimental Religion, substituting transcendental chloroform for the divine influence, and God in human reason for the Personal Divine Incarnation; spurious Philanthropy, that would turn the frenzied and haggard eye of the thirsting human spirit away from the Fonntain of living

water to the mirage, or the Marah of philosophic "liberty," "equality," "fraternity." All these things, and such things, do verily look sometimes to us as fastnesses of impregnable strength, walled up to heaven—towers planted on adamant—strongholds unconquerable, everlasting!

Nevertheless, our doubts of the final triumph of the Gospel are not unchristian only, but as well unphilosophic. Over mightier obstacles and grander adversaries, stauncher infidelity, more magnificent paganism, hath that Gospel gone again and again, as God's power and God's wisdom, a resistless conqueror. And what it hath done it shall do. Our trust is in God. Snrely, His wisdom is not baffled nor His strength abated. These dead spectres of Geology—surely they cannot cope with His great right arm! These muttering ghosts—surely they cannot rein back in full career His omnipotent chariot, nor scare, as a forlorn child in the twilight, our infinite Champion! Surely, our speculative faith in the Gospel's ultimate triumph should be steadfast as the mountains. Meanwhile—

2dly—The text exhorts us unto the exercise of greater practical faith. I mean, to such a use of these gospel weapons as shall show that we regard them not as carnal, but spiritual. Mark the peculiar figure of the text—it is purely military; the Christian champion is exhibited here not as a diplomate seeking alliances, but as a champion making conquests and gathering spoils. Now one of our grand and most fatal errors is an attempt to make gospel doctrines pleasant to the carnal heart, and thus popular with the multitude. So. indeed, to modify or ignore its most solemn truths, that the unregenerate heart will fall directly in love with it-to change, so to speak, the old prophet of God-that august messenger from eternity, issuing from his awful solitudes, robed in a seer's dark mantle, his eye glaring with heavenly fire, his bearing as of a spirit encompassed with angels, his voice as the strong wind's bowing the cedars, his message ineflably solemn as an oracle of eternity, his audiencewhether conquerors in their triumph, or kings on their thrones—poor startled, terrified mortals, as in the presence of Jehovah-to change this credentialled child of immortality into a modern fine gentleman, with perfumed locks and mincing step and dilettante lisp and tone, reciting his divinc message like a pensioned laureate's idyl-his whole mission of immortal interests only a gentle call to a fair old pastoral holiday, with May-day dance and song and garlands of bright flowers. But it will not do, my brethren. It is even unwise, as an attempt, to beguile men to Christ Jesus. No more now than of old will the world, when sensible of immortal wants, and roused to a consciousness of eternal realities, "go out into the wilderness to see a reed shaken of the wind," or "a man clothed in soft raiment." No, no; for then and thus they are looking for "a prophet of God," coming in the spirit and power of Elias, even if his meat be locusts and his raiment camel's hair. You cannot make the solemn truth of God tasteful to the carnal reason, except as you make medicine sweet to a sick man, by the immeasurable dilutions of homeopathy—one infinitesimal of God's Word and an ocean of poetry and water. And alike in the natural and in the spiritual—it never did a man any good, never will, never can. All carnal admixtures of æsthetical sentiment or emotional excitement may swell for a season the Church's religious currents into a rushing, roaring flood; but the experiments of eighteen centuries have proven that the last state will always be worse than the first. So is it in all the analogies of nature; God's mightiest forces are the most silent-God's ordinary channels the surest.

I came down yesternight from your State Capital in a gallant steamer, on a rapid rushing river, which the rains and melting snows from the mountains had raised twenty feet above the usual level; and, as we sped down stream on the turbid flood, we said complacently, "Ah, we like this; this mighty tide will bear us almost home by twilight." But what of it? Alas! we grounded fast on a mud-bank, and did not get home till morning. The overflowing torrents had brought with them all the foul débris of the mountains, forming new bars in all the old channels, and the poor bark had to stop. And then, in our despondency, we rea-

soned as illogically again: "Alas!" we said, "surely Sacramento is ruined; if water cannot do it one way it will another. If we are aground in twenty feet of flood tide, what shall we do on low water?" "Ah, but," said a wiser man at our side, "this high water is the worst of it; the clearer, steadier flow of the natural stream will reclaim and clear its own deeper channel, and low-water navigation is always the best."

And just so it is of the spiritual; all these philosophical and poetical admixtures with the stream of divine grace are but torrents of mud from the world's ice-covered mountains, rendering the stream really shallower while they seem to deepen it.

Even this last grand philosophic scheme to send civilization unto heathenism as a pioneer of Christianity, is, in part at least, a misapprehension of the true spirit of the Gospel. There is no power in a steam-plow to break up the heart's fallow ground, nor in a perfected jurisprudence to bow the carnal heart to God's sovereignty, nor in literature, or science, or civilization, to bring sinners unto Christ. Ah, no. What man wants-what all men alike want, in all their varieties of genius and culture—is the same pure simple Gospel of the blessed God, not softened nor abated in one jot or tittle of its sternest and most solemn utterances; a Gospel going forth to subdue a world to Christ, not with honeyed words and disguised form and speech, entering the enemy's camp to achieve submission by Machiavelian policy and artifices, but going forth rather as a conqueror, its banner high in air, its flashing sword of the Spirit red—yes, red! but not with blood—red with God's ineffable light and truth—asking no armistice, accepting no compromises-receiving her adversaries, if it please them, as rejoicing captives into the magnificent procession she is leading; but if otherwise, accepting only the irreconcilable conflict of heavenly truth with carnal error, advancing, as God liveth, to final victory, "with weapons not carnal, but mighty through God to the pulling down of strongholds."

But I need not enlarge. Manifestly to us all, is there

need in this world—everywhere, and most of all here, in these ends of the earth—of the Gospel of Christ, pure, unmixed, unadulterated. In a field like this there can be no other watchword than Christ crucified only; Christ crucified always!

These tactics of the broad church, with its theatre purified and allied to the Gospel; and Scripture texts printed on the reverse of cards, for the meditation of pious gamblers in the pauses of the game-King James' Book of Sports: a pious homily on Sabbath mornings, followed at noon with Maygame and morris-dance-A grand transcendental German millenium, of the Heavenly Lamb and the old Roaring Lion —all this may perhaps do elsewhere, but it will not do here. The infidelity of this coast is confessedly no disguised spirit. It is brave, above-board, uncompromising and malignant; squarely and openly it sets itself against all your grand Christian institutions. Under banners whose blazoned mottoes are "No God!" "No accountability!" "No future state!" "The Gospel a failure!" "The Bible a lie!" it goes forth on crusade against all Christian civilization. Nor is this mere holiday parade and bravado. These men are eager, and armed, and terribly in earnest; there are steel points on their lances and shot in their guns; they are enlisting in the crusade printing-press and platform, and all the elements and agencies of popular sympathy; they are linking their infidelity with all political issues, that their power may be felt at the polls and in the halls of legislation; and their aim is to drive out of your social and national life all great moral and religious realities-God, and the Bible, and the Sabbath, and the Sanctuary, and the marriage-tie, and the family-relation, and all moral restraint, whether of conscience within or government without us; and to build on the ruins of this glorious Christian civilization a brutal anarchy of passion and a foul millenium of lust, wherein disfranchised man may live without God, and commit sin without shame, and die without remorse, and be buried without eulogy or epitaph, as the beasts that perish.

And having to do with an infidelity like this, we have surely need of the old apostolic heroism. You cannot cozen it with soft words nor soften it by compromises. All these plausible attempts to win it to Christ with the poetic sentiment of an emasculated Gospel are as useless as to nentralize nitric acid with my lady's rose-water, or to match her silken lap-dog with the grizzly bears of our mountains.

Perhaps the Atlantic Devils, under the encryating vicissitude of summer heat and winter cold, have become so cufeebled as to be exorcised by poetic incantation; but sure I am these grand Pacific Devils—like yonder mammoth trees, the growth of endless summers—are of a malignant and monstrous kind, that "goeth not out save by prayer and fasting."

Therefore, as a simple thought, in conclusion let me observe—

3dly—That the text exhorts us all unto instant and earnest practical labor.

Thus divinely called, and so mightily equipped for the conquest of the world, let us take hold of our work with a zeal and strength becoming our high calling. Let us show ourselves as wise for Christ, as the children of this world are wise in their generation.

Called of God, as was John, to prepare a spiritual highway for Immanuel through the world's great desert. Let us advance to it, as these men who, through yonder Sierras, are building that iron road for the world's commerce—filling up those tremendous chasms, casting down those terrific mountains, tearing away, Samson-like, pillar and portal of those adamantine fastnesses of nature—under those inaccessible peaks of ice and adamant that shut away God's firmamentalong those appalling precipices sinking perpendicularly down into fathomless abysses of death; they advance in the inspiration of faith and hope to assured and glorious triumph;and like them let us, in a heroism that shrinks from no danger and knows no obstacles, go forth flinging up in life's desert this high way for our God, and, as Christ liveth, this generation shall not pass away until over its adamantine and everlasting arches will be seen speeding in omnipotent career the great chariots of salvation.

Or, as even better illustrated in the simple metaphor of

the text—called of God, as soldiers, to conquer for Christ a world filled with satanic fortresses, walled up to heaven, and disputing our progress; let us advance to this contest with Spiritual Heathenism as an earthly chivalry advances in the face of National Heathenism, and our victory will be at once as speedy and as glorious.

See yonder great Indian city, walled to the skies, battlemented with adamant, swarming with an armed soldiery, arrogant and boastful as if unconquerable and everlasting. But hark! Out of the midnight comes a strange dull sound, at first tremulous, indistinct, distant; vet now drawing nearer, waxing louder-and now you know it-the advance of an armed host; the tramp of marshalled men; the clangor of British steel; the peal of the Highland music; the grand old Saxon war-cry—the challenge of Christian chivalry unto the strength and pride of Heathenism. And now you catch, through the shadows of night, the gleam of bristling armor; the waving of plumes and banners; the march of mighty men. See! they throw up batteriesthey advance the lines—they man the trenches—they rush to the assault—they fight, bleed, die; but bleeding, dying, they conquer! Thus bravely, unfalteringly, triumphantly, men strive for earthly victories.

And thus let the children of light advance to the conquest of this world for Christ, as fearless of enmity, as heroic in energy, as trustful of victory; and surely these children of our love, listening this hour to the boastful cry of Infidelity against Christ, shall yet live to hear the great voice ont of heaven saying, "The kingdoms of this world have become the kingdoms of Christ?" and shall live to see, in the glory of a consummated Gospel and a redeemed world, the grandest illustration of the apostolic truth: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

## ASERMON

DELIVERED ON

# THANKSGIVING DAY,

NOVEMBER 26, 1868.

B|Y

#### CHARLES WADSWORTH.

Pastor of Calvary Presby erian Church, San Francisco.

#### SAN FRANCISCO:

PRINTED BY JOHN H. CARMANY & CO., BOOK & JOB PRINTERS.
South-west corner Washington and Eattery Streets.

1865.



24.867 A CALL TO PRAISE.

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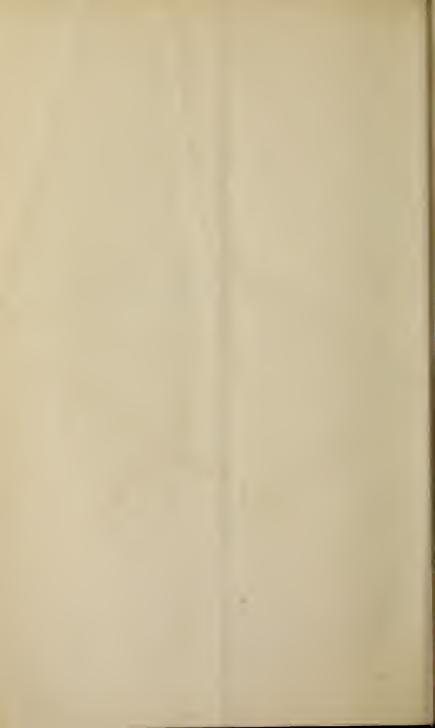
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### SERMON.

"Bless the Lord, O My Soul,"-Psalm ciii: 22.

We have come into our sanctuary at the summons of the Chief Magistrates of our State and Nation, to render public thanksgiving unto God for his manifold mereies. Our text is appropriate to the occasion, in its connections suggestive, and as a climax remarkable. This beautiful psalm is a call upon all creatures to praise Jehovah. In the preceding verse David had exhorted the whole angelic hierarchy unitedly to praise Him. In the first clause of this verse, as if impatient of further special precept, he summons the whole universe at once to join in the authem: "Bless the Lord, all his works, in all places of his dominion;" and yet, in the next sentence, as if there were something not included in that comprehensive category, he adds: "Bless the Lord, O my soul."

Now this strange climax is suggestive of important truth. There is a possibility, yea, there is a positive danger, of overlooking the individual in the universal. There are few evils more common than this ignorance of ourselves in our scrutiny of others. As Solomon expresses it: "A keeping of vineyards while neglecting our own;" as Paul puts it: "A preacher unto others while himself a castaway." And this is especially manifest in our public thanksgivings. We dwell in thought too much on universals, too little on particulars. In the matter of our praises, we think too little of our own special blessings amid God's general benefactions; and in the manner of our praises, we bless God too exclusively "by proxy"—by the utterances at the two ends of the sanctuary—the preacher's in the pulpit, the choir's

in the orchestra—while the whole body of the congregation, silent and meditative, indulges in repose. And this our text rebukes. It breaks in upon this eall to universal praise, with an exhortation to individual praise. It insists. as the Bible does everywhere, on thankfulness; not as a jet of emotion, but a practical Christian grace; and bids us close all our broad public exhortations unto "all angels," "all ereatures in all places of his dominions," with this particular injunction: "Praise the Lord, O my soul."

Meanwhile, as the text specifies the *subject* of thanksgiving, i. e., the human soul that exercises it, so it designates the object of thanksgivings, i. e., the glorious Spirit that accepts it—the infinite Jehovah. Thankfulness is not simple joy for a gift, but as well gratitude unto the giver. The absorbing thought in a truly thankful heart is God, the great Benefactor. So let it be to-day. Let our first thought be of God—turning, as it were, away from his benefactions to himself; rejoicing, above all else, that we have such a God to approach in our sacrifices of thanksgiving—a personal, omnipotent, omnipresent Spirit, from whose hand of love come all our mercies, and who, in unerring wisdom, as he has created, so controls all the universe.

In the world's eatholic theology "there are Lords many and Gods many." The truth of a Supreme Being lies at the foundation of all religion; but the practical value of the truth depends upon the notion formed of Him, or the qualities ascribed to him; for, by a law of our nature, "we become like what we worship." The gods of the old Northmen, such as Odin and Thor, were simply hero-kings, and their worship transformed the adoring man into a bloodthirsty monster. The deities of classic mythology were personified passions, and, in their adoration, Greek and Roman virtues are only beautified lusts. In the grand Egyptian temples were enshrined beasts, birds, ereeping things, and, as a result of such idol-worship, the morality of that early civilization became simply brutal. I need not enlarge on this. It is an aphorism even of the Chinese priesthood: "Worship Buddha, and you will be transformed into Buddha." And you have but to study the

moral character of this modern infidelity, which, instead of a personal God, glorifies an impersonal Nature, to perecive therein a reflex of the indolent, limited, practically unrighteous THING they ignorantly honor.

Now, in contrast with all this, how transcendent is the Object of our worship! How glorious, if we would adore! How goodful, if we would imitate! Our God, our Jehovah, is a Being of all immaculate attributes-all pervading, controlling, sustaining energies. Not the infidel's deity, reposing in indolent majesty, but the omnioperative Spirit, whose energy is manifest in all natural phenomena; without whose cognizance—nay, without whose control—nothing happens unto his ehildren-our Creator, our Benefactor, our Redeemer, our Father. And it should be our ehief joy and thanksgiving to-day, that our sacrifices are rendered to such an object of worship; that we and our children are now assembled, neither by yonder Chinese altars, nor in yonder unbelievers' elub-room; that we bow in dread adoration neither before the stuffed wolf-skin of the California Indian, nor the soulless, unsympathizing phantom of the California infidel; that we think not of all our numerous mercies to-day as the simple productions of nature-prodigal growth of our orehards and cornfields-but as the loving gifts of our Heavenly Father; and that our language of adoration in this Presence is not a song of foul license, nor the wail of despairing spirits rushing to annihilation, but an anthem of joyous thanksgiving, in unison with "all his angels," "all creatures of his in all places of his dominion:" "Bless the Lord, bless Jehovah, bless the living God, O my soul."

Thus our first thought should be of God, the great Giver; passing onward to consider, secondly, his wonderful gifts; and here rising at once to the height of the Psalmist's argument, and gathering all these gifts, as it were, into one. Let us—

First—Praise the Lord because he has prepared for us this wonderful world; for a goodly and glorious world it is. Some men complain of it; infidels deride it as a clumsy

malformation of chance, and some morose believers seem to think that Jehovah might have made it fairer and better; but the wiser "Sons of God shouted for joy" over it, as a very miraele of divine wisdom and power. And so it is everyway. Consider some of its beneficent aspects and uses to the children of men.

- 1. As man's home or dwelling place, and what a wonder of architecture it is-what foundations, walls, chambers, canopy. How matchless its economy in regard of these great desiderata-warmth, water, ventilation, light. What a heating apparatus, with conductors and registers, and softly tempered airs. What conveniences as to water—the great ocean-reservoir, the cloud-aqueducts, the river-conduitsyea, a distribution inte all its chambers of hot and cold water by these mysterious oceanic currents. Then its ventilation wherein so many builders fail-how wonderfully is this done through these dynamics of the atmosphere, these tidal trade winds, these land breezes and sea breezes, now cooled by Polar ice-fields, now warmed by Tropic sands. Meantime its appointments for light are more expressive still of the Divine wisdom. Man fails in lighting satisfactorily for a single night any great temple; and a world illumined by human art would be only night rendered hideous by million of millions of glaring burners in every forest and field. But in God's hand one central solar lamp diffuses its tempered splendor for the day's labor, and innumerable softened lustres along the nocturnal canopy adapt it for repose. And thus every way, this house, builded in God's great city of worlds-in its architecture, its conveniences, its adornments—hath the seeming of a palace for a race of immortals, and well might the stars sing over it, and the great Architect pronounce it very good.
- 2. But then this planet is more than a man's home; more significantly still, it is his school-house, and, as such, most marvelously supplies all educational desiderata. Observe its situation—seeluded (as a seminary should be always) from any constant, sensible intercourse with the heavenly metropolitan life. Note its scientific and philosophic apparatus; what a cabinet of minerals in these geologic cham-

bers, what a prodigal flora in its botanical gardens, what illustrations of physical science in air, light, ocean, the gravitation of mountains, the dynamics of the rivers, the opties of the skies. What a chemistry in these inorganic transmutations, and the processes and phenomena of this vegetable and animal life. What an orrery or planetareum revolves and sparkles in the sky, illustrating astronomy. Here are manifest adaptations and excitants to man's intellectual nature, rendering earth even a better school-house than it is a home; so that the man who limits the significance of life to its scusations and seeks in God's great building only banquet hall and dormitory, is like a foolish child degrading scientific apparatus into playthings, and prostitutes into an aimless palace-life that which God meant to

be a glorious pupilage.

Meanwhile, in its aspect of a school-room, these mental appliances are not its chief excellences. Its appointments for man's moral culture are still more wonderful. Its condition of seclusion from other worlds, and eonsequently of ignorance of the higher spiritual life that peoples the universe, compels the soul unto faith. Its great time-keepersun and stars, revolving along you erystalline dial-plate and giving to these fleeting hours the significance of portions of cternity-exeites the soul to diligence. Its whole proeess of man's self-development toward the good or the evil is a lesson of retribution. It is a school, in short, where not even a California Educational Board can separate religion from science; where, indeed, the chair of Theology is better filled and endowed than those of Philosophy or Belles-Lettres. Where science seems only rudimental to religion - all its appliances but manifestations of the wonderful thoughts of God. Where everything that the man-child meets in his task discourses precious ethics; the flowers teaching him humility, and the birds singing of faith; and every development, inorganie or vital, demonstrates the great fact of retribution; and all the tremendous processes going on around, urge to activity in well-doing; and above him the burning sun in his strength and the lamping stars in their splendor, all cry aloud like the apocalyptic voice out of heaven, "Come up hither," till the winged spirit seems compelled to aspire and ascend.

We cannot enlarge here; but this simple glance at the manifold adjustment of this earth to the wants of our nature is enough to fill the heart with gratitude unto God, the great World-Builder. It is a fair world in itself, and a fitting world in its ministries. Its creation was in infinite love. Its arrangements and appointments are all in infinite wisdom. It is glorious in its origin and in its destiny. Over it all the angels praised God when it was made; and for it there comes to every man the text's inspired call: "Bless the Lord, all his works in all places of his dominion. Bless the Lord, O my soul."

But we are not to rest satisfied with this broad generalization. As we said at the outset, the point of the exhortation is unto individuals and specialties. So, turning still more homeward and heartward, we say—

Secondly—Let us praise the Lord for our country. And here I am not about to exercise, what I claim as a minister's right, the privilege of discoursing somewhat on political questions on these thanksgiving days. I waive that privilege now, for I cannot see any great questions at issue in present political controversies. To-day, then, we will let the star-spangled banner float undisturbed and the American cagle nestle, and leave Plymouth Rock alone in its glory. We are looking on our country from a Christian stand-point. From any other, extreme views are sure to be taken, and, instead of Christian gratitude, men will either glory or grumble.

Some men are disposed to grumble. To hear them, one would suppose Almighty God had a special controversy with the American nation. The grumbling politician cries: "Taxation, public debt, bribery, corruption, anarchy, ruin." The grumbling reformer cries: "O, our vices are digging the graves of our liberties. Our institutions have outlived those social virtues which at first created and can alone conserve them. Already are the clouds gathering, and the sea and waves roaring, and thunders uttering their voices,

and the great earthquake, by which we are to perish, shaking the nation." But, blessed be God, all this, repeated year after year for half a century, has proved a false alarm. There was not so much of a storm after all. The hail was not so heavy, nor the thunder so loud, nor the earthquake so destructive. The grand social edifice was not rocked into ruins; and our gallant eagle still soars in his pride of place. Even these political antagonisms which now divide and perplex us are only the subsiding waves of that old war-tempest which we have just weathered, and upon which the ship of state has come up to the wind again and goes on her way rejoicing.

Meanwhile, in antitheses to all this grumbling, there are men among us disposed unduly to glory. Listen to them, and one would suppose that this same American eagle were akin to the apocalyptic angel, and this western continent "the new earth whereon dwelleth righteousness." And these men err as widely as the others. Politically and socially, we have not attained unto perfection. Our beloved nationality is, like all nationalities, not a manufacture, but a growth. A grand germ it surely is. Nevertheless, as a germ it needs earnest culture about its roots, and a pruning knife among its branches, ere it fulfill the old prophetic vision of "a tree whose height reached heaven, and the sight thereof was unto the ends of the earth."

But to the eye of Christian philosophy this enlure is going on. These political excitements we have just referred to are, in this aspect, no more than the strong winds amid the branches, causing the roots to shoot deeper and giving strength to the trunk. American practical politics, which, for the time, make us all actors and orators in regard to great questions and principles, are the true means and theatre of American development and discipline. They educate the popular mind to think, and excite the popular heart to feel. They bring men out of the selfish world of trade; they lift men up from the shallow world of fashion to the broader world and healthier airs of a great civil life, fitting them for the franchises and immunities of this grand American citizenship.

The laws of free nations are no more than "another name for the popular common sense and conscience," and their power and beneficence grow with any true, broad popular culture. The theory that men are for institutions, wherewith Solon tortured unto death, on his iron bed of Procustes, the old Grecian liberty, has given place among us to the law of all true civil life—that institutions are for meu, to be modified and fashioned to the ever expanding human shape and stature. Neither our one Federal, nor our several State Constitutions, are as yet perfect. All alike do they need growth and culture, like great trees, downward in the roots, upward in the branches. lish Constitution has been found equal to all crises, just because it is the slow growth of ages; and, therefore, has been justly compared to "an old mansion, often repaired, with quaint additions and seven gables, all differently fashioned." Our own Constitution, on the contrary, which is the work of a life-time, may be compared to one of these California buildings, extemporized for the occasion, brilliant with new paint, showy with cornices, but in which every earthquake is sure to smash the crockery and frighten the children. What we want is growth; and, surely, we are growing-steadily and rapidly advancing to the fulfillment of the divine ideal. And thus, to a truly Christian faith, our nationality rises to-day—a consolidated commonwealth, stretching from ocean to ocean athwart this broad continent; a nation of freemen, self-governed, governed by simple law, without police or soldiery—a nation of five hnndred millions of people, covering the land with great cities, and the sea with great fleets; first in arts and learning, and every true product of genius; and thus, even politically, a power before which the war-power of kings can be only as the Philistines to Samson; but, above all, religiously God's almoner of salvation unto all people; the light of the benighted; the refuge of the oppressed; the home of the exile; the hope of the lost. So to the Christian's eye it looks. This is the prerogative of American faith-to exult even from afar over our sure and sublime future: to behold the first spring of the eaglet to the air, that in circles of such amazing swiftness and power is soaring to the sun; yea, to behold here the form of the apocalyptic angel, rising on heavenly pinions to bear abroad the everlasting Gospel of "peace on earth and good will unto men, and glory to God in the highest." And, therefore, our thanksgiving for a land like this should be in the very spirit of the inspired exhortation: "He hath not dealt so with any people. Praise Him in the sanctuary. Praise Him in the firmament of His power. Praise the Lord all ye His angels that excel in strength." "Praise the Lord, O my soul!"

Meanwhile, this exhortation should be still further limited and specialized; therefore let us—

Thirdly—Praise the Lord for our State. We are here not merely as Americans, but as Californians, and as such should to-day be especially thankful. And here, too, there is need of that Christian circumspection which finds truth between extremes. California reproduces, on her own account, the two great national types of life—men who glory, and men who grumble.

1. We have grumblers among us. Men and women who have come here expecting to find English agriculture, Parisian social life, and New England piety, in a land where even now the wild bear roams unmolested, and where only twenty years ago the wilder Indian lighted his torch, like Diogenes, at noon-day, looking for a man. And as our men and manners do not please them, so nothing pleases them. Our grapes are too sweet and our strawberries too sour; our fish are without flavor, and our eoal is sulphurous; our flora is inodorous, and our fauna is tough. We have many negative inferiorities, and as many positive monstrosities. "O these summer winds and fogs; these deluging winter rains; these terrible, terrible earthquakes!" Now we are not disposed to underrate our misfortunes, nor ignore our deficiencies. California is not the old Paradiseeertainly not Paradise before the tempter entered it. But we are disposed to recognize our peculiar blessings, and looking on the bright side even of our clouds, to perceive the good that is in the evil. Without these summer winds and winter rains onr State would be a Sahara, and our eity a lazaretto. Surely his honor the Mayor and our Board of Supervisors ought to join the general thanksgiving, that our streets are cleaned once a year and ventilated every evening. Our earthquakes are, indeed, serious realities, and vet, even with them, are our property and our lives safer than theirs whose exposure is to the havoc and devastation of the old Atlantie elements; indeed, if we only profit by them as we should. If they teach us to build dwellings which any respectable New England snow-storm would be ashamed not to erush and seatter into kindling wood; if they persuade us to leave our water-fronts where Jehovah appointed them, and not to erect "balloon" warehouses on a pasty domain stolen from the play-ground of Leviathan; above all, if they frighten our young married folks out of these mammoth earavansaries into the proprieties of separate homes, and onr old unmarried folks into a better and brighter life than this miserable monasticism of furnished rooms and restaurants; in short, if these comparatively harmless disturbances teach us a little practical common sense, then the Californians of the next generation will, retrospectively, find in these very earthquakes new matter of thanksgiving.

Certainly, taking all things together, the most unreasonable and unconscionable of grumblers is a Californian

grumbler. Meanwhile it must be confessed-

2. That we have among us Californians who glory. Happy as is onr present, and bright as seems our future, yet we have not the genii of the Aladdin lamp to achieve for us impracticable miraeles, and yet we are projecting work for the whole legion. We have town-lots enough, ontlined and in market, to afford the whole population of the three great emporiums of the world sites for grand dwellings. We are forgetting that the law of city-growth is not that of mushrooms—that London was a town of considerable importance in the reign of the Roman Nero; that Julius Cæsar found Paris a capital city in his old Gallic conquests; that New York is the very New Amsterdam, wherein Dutchmen gloried two hundred years ago. We do not consider

that great eities are the creatures, and not the creators of states; that gold mines and railroads eannot furnish the elements of the highest social prosperity. If these sand hills were all as riehly metalliferous as the White Pine mountains, still wheat fields would be better for us. And even if the entire commerce of the Indies were to pass the Golden Gate, it must pass only on exodus to the Oriental Canaan. But then it will not even enter. Obviously, over our Pacific railroads can be transported only the most precious forms of merehandise. Along God's great water-course, shortened through the Isthmus, must forever pass the aggregate of the world's common and coarser commerce. The future growth of our city depends on men for agriculture and capital for manufactures, and railroads and mines will not furnish either. Though we are unquestionably a marvelous people, yet we have not the rod of Moses, and we cannot work miraeles. The Olympian Jupiter has not come down upon our Sierras. The Titanie skeleton that Professor Whitney's faney discovered in the gold drift of 36,000 years ago is, in fact, only the skull of a rickety Digger Indian, whose flesh was eaten by a bear of the last generation. And, while it is proper, and even seriptural, for "our sons and our daughters to prophesy, and our young men to see visions, and our old men to dream dreams," it is still, perhaps, safest to dismiss from our minds the pleasing illusion that yonder iron road is, in our day, to bring New York over the Sierras that it may be a suburb of San Francisco, or that along it even now the New Jerusalem is coming down out of Heaven, and will "switch off" into Oakland.

And yet, even in the reekonings of sound reason, as Californians and San Franciscans we have abundant ground of thanksgiving. If true to ourselves, we are here, as in the world's future centre, laying the foundations of an immense commercial, intellectual and religious prosperity. San Francisco is to be the great commercial emporium, at least of this coast. And when a noble group of Pacific States shall encircle her as a nucleus, all alive with a busy population, and rich in all agricultural and manufacturing wealth, she will be the New York or London of the Occident.

Meanwhile morally, or as regards her intellectual and religious character, her future is surely hopeful. The fears, felt very widely, occasionally expressed, of the effeminating effects of our delicious climate upon physical and mental vigor are, surely, not justified, nay, are forever dispelled, by the specimens of strong-limbed, red-blooded, graceful, vigorous manhood and womanhood into which children born in California are already developing. In this regard, "Young California" can be, ought to be, a splendid human creature, combining, in matchless composite, northern firmness and southern fire; oriental repose with occidental vigor; the Italian verdure of human nature bright and fair over its Alpine granite; its taste exquisite as this azure firmament; its genius imperial as yonder gigantic mountain and these blue Pacific seas.

Nor, if true to ourselves, are our fears better founded in regard of our moral and religious future. The present popular infidelity, over which the Christian heart siekens, is no more than a short-lived fungus born of the reeking seum which mighty tides of immigration always cast upon the shore. With the noble band of California pioneers who entered vonder Golden Gate, inspired by ancestral piety, to establish schools, build churches, and organize charities-thus laying broad and deep on these shores the foundations of a genuine Christian eivilization—there came the whole motly herd of outlaws and outeasts of the old social life, and they have multiplied and increased and done after their kind, until the air reeks with the breath of their blasphemy. But this current and flippant infidelity is no more an exponent of California moral life than the mushrooms of your kennels are emblems of your magnificent eedars. When yonder iron thoroughfare shall have brought us into contact and vital sympathy with Eastern Christendom all this pretentious and pitiful unbelief will pass away, as the stunted and pigmy wolves that twenty years ago raced and howled on these sand hills have given place to these troops of beloved children, who, to-day, keep joyous thanksgiving in our streets and homes.

And with these two fears dispelled, surely, as our present is bright, so our future is unbounded.

Shut in by these grand Sierras to these blue Pacific seas, sheltered as by adamantine bulwarks from the thousand special evils of vonder dear old States-their thunder and lightning; their east winds and consumptions; their snows and sun-strokes; their mushroom noblesse and monstrous sea serpents; their uncertain climate more uncertain currency - sheltered, in short, from that Alp-like climax of mortal ills, which, like the mercury of their thermometers, ranges from the twenty degrees below nothing to the whole hundred above. And, meanwhile, shut into a land where soil, climate, atmosphere each a marvel in itself—combine in phenomena absolutely miraculous; with elusters heavier than Eshcol's; and fruits more abundant than Arcadia's; and flowers more wondrously fair than Paestum's or Sharon's; where the winter fields are carpeted with emerald of three-ply, and the summer heavens glow as with lustres flung back from the pinnacles of the city whose foundations are of precious stones; here a city, not yet twenty years old, with a population as large and architecture surpassing all that Paris could show after a thousand years of progress, and all around, spreading away in matchless loveliness, these valleys, where our merchant-princes even now delight to plant gardens like Eden, and to build palaces to embosom a new social life, and enshrine coming types of art fairer than the Greekwe, by occupation, and our children by birth, possessed of such an inheritance, surely a joyous thanksgiving becomes us to-day. And if the dwellers in other lands obey the exhortation "Praise the Lord all his creatures in all places of his dominion," then, louder and more loving, should our ery be: "Bless the Lord, O my soul."

But, beyond all these common blessings, does the text's exhortation extend. Let us, therefore—

Fourthly—Bless the Lord for our special individual blessings. And here, of eourse, each man must be his own preacher. Mine is not the golden key to enter the sanctuary of every home and heart and point out special mercies. But quite certain I am that every one of us finds reason in

past and present experience for fervent thanksgiving. We have, doubtless, our particular trials. It would be strange, nay, it would be disastrous, if we had not; for our life on earth is not a citizenship, but a pilgrimage, and—

"The path of sorrow, and that path alone Leads to the land where sorrow is unknown."

And we should perceive God's hidden purpose of love even in our sorest afflictions, and know that he who, in a right spirit, opens home and heart to great sorrows, only like the trustful apostle, "entertains angels unawares." Meanwhile, let our trials be many and large as they may, honestly reekoned, our blessings greatly outnumber them. And we have only most eursorily to review the long catalogue-all our bodily blessings, intellectual blessings, family blessings, eivil blessings, business blessings, moral blessings, religious blessings-yea, even, and perhaps, best of all, our disciplinary and sanctifying blessings; all our multiform and marvelous experience of good at the hand of our Heavenly Father, who has filled for us with bright forms the whole immeasurable space between non-existence and Heaven—and then surely our grateful voices will be loud in thanksgiving, and we shall sit in these seats and go forth to our homes with bright eyes and smiling faces, glad of the present, trustful for the future. If stormy winds wail around ruined fortunes, nevertheless so attuning our hearts to the very blast that they give forth strains soft and sweet as Æolians; or, if elouds lie heavily along the horizon, still beholding how in faith's blessed sunshine their borders are fringed with silver and golden light. And we shall sit at bright firesides and at festive boards, and share in childhood's sports and friendship's gentle ministries, fully blessed with the beatitude God accords us to-day, and trustful of God's grace that he will take care of us on the morrow. And our exhortation will not be merely unto others in view of their seeming greater good. "Bless the Lord all ye ereatures in all places of his dominion." But, as if placed each one in his own pulpit to preach a sermon to himself, we shall cry more earnestly: "Bless the Lord, O my soul!"

Meanwhile, not even with this thought ends the text's specialization. Hitherto we have been thinking of our general and temporal mercies; and as the objects of our praise have been material, so, to a degree, at least, have been their subject and instruments. Our language has been: "Praise God in his sanctuary; praise him in the firmament of his power. Praise him with the sound of the trumpet; praise him with the timbrel and dance. Praise him with stringed instruments and organs; praise him with loud cymbals. Praise him upon high-sounding cymbals." And it is as if we had been saving each to himself: "God hath given me forms of beauty; bless the Lord, O my eyes." "God hath ravished me with sounds of harmony; bless the Lord, O my ears." "God hath led me along peaceful paths; bless the Lord, O my feet." "God hath filled my home with love's ministries; bless the Lord, O my heart." The measure and range of the hallelujah has been, to a degree, sublunary and sensuous. But just here at its close, inspired by the text, it should rise purely and grandly into the spiritual. "Bless the Lord, O my soul!"

The word "sonl" is to be understood here in its best and truest sense. Not that Psyche of the Greek, that principle of animal life which the rich man addressed, when he said: "Soul, take thine ease - eat, drink, and be merry." But that Spirit, that higher spiritual life, of which Paul was cognizant when in that rapture into Paradise he did not know "whether he was in the body or out of it"—that pure emanation from God in-breathed, inspiring the primitive man made in God's image - a principle which the Scripture everywhere distinguishes from the animal life, as allying man with the higher intelligences that people eternity—to this is the Psalmist's last appeal. And in addressing it, we cross at once the boundary of visible and sensuous things. We divest ourselves virtually, for the moment, of all that is merely animal, and are thrown, as purely spiritual beings, into purely spiritual conditions. We pass the threshold of the "earthly tabernacle." We approach, we lift the veil, we enter the secret recesses of our own nature. We stand face to face with the essential human self-hood, the immor-

tal human soul - that last made, and most marvelous creature of God-which here, even in its infancy, rocked in its earthly cradle and wrapped in earnal swaddling-bands, works so widely and wondrously; which rules and reigns over nature, extends its survey over creation - yea, riscs above all perishable things and dares to east itself in adoring rapture on the very bosom of God; and which, at last, in its higher development, "elothed upon with the heavenly life and immortality," shall go forth in transeendent ministries when vonder sun shall have burned out all his splendors and the stars have faded as the watch-fires of a night. To this mysterious and mighty ereature of God, formed in his image, redeemed by his mediation-"this angel sitting on the bosom"—we are supposed now to come in the text's grand elimax, ealling upon it last and loudest of all to join in thanksgiving. "O soul," we cry, as if unto a reposeful and slumbering angel. "O soul, O winged and deathless spirit, bless thou the Lord." Praise him for thy ereation; praise him for thy marvelous being and powers. Praise him for thy miraeulous redemption; praise him for thy allglorious destiny. Praise him for all the mercies wherewith Jehovah hath rounded thy life and beautified thy great paths. For those spiritual benefactions, compared with which all things we have been considering, seem as vanity and nothing-these fair lands only as deserts-these beloved homes only as dungeons-this fair world, rounded into beauty, and hung amid the stars, only as a transient meteor vanishing into night. For a higher world beyond these waters and these graves, for a land which death shall never enter and night never darken, for a city that hath foundations, for a house of many mansions, for raiment white and glistening, for crowns set with unfading stars, for thrones of power whereon we shall reign over angels, for winged feet to walk all those ascending paths of knowledge and holiness and joy and love that loose themselves in Godhead; yea, for that very "partaking of the divine nature" which makes us one with the Incarnate, and so lifts us, as in privilege so in praise, forever above all "the angels that exeel in strength," and gives us a seat on God's throne and a rest

on God's bosom. O, thou soul! O, thou redeemed and immortal spirit, unto whom the divine gifts of love so immeasurably transcend all gifts unto angels; surely thine should be the loftiest place in creation's choir, the loudest voice in creation's anthem. And while the inspired voice eries: "Bless the Lord ye his angels that excel in strength, that do His commandments, hearkening to the voice of His word; bless ye the Lord all ye hosts, ye ministers of His that do His pleasure; bless the Lord all His works in all places of His dominion." Yet with a louder voice and a stronger emphasis cries that voice in transcendent climax: "Bless the Lord, O MY SOUL!"





## ITS SUPPLY

#### A DISCOURSE,

DELIVERED AT THE DEDICATION OF THE NEW BAPTIST MEETING HOUSE IN SAN JOSE, DURING THE SITTING OF THE SAN RANCISCO BAPTIST ASSOCIATION, MAY 8, 1859, AND ADOPTED BY THE ASSOCIATION, IN PLACE OF ITS CIRCULAR LETTER.

BY REV. O. C. WHEELER, A. M.

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### OUR MINISTERIAL DESTITUTION

AND

#### ITS SUPPLY.

FRIENDS AND BRETHREN:—It is common, on occasions like the present—the Dedication of a new house of worship—to have a discourse with direct reference to the sanctuary. But I shall venture, this morning, to depart in a measure from the established custom, and instead of addressing you upon the House of God itself, shall confine my remarks to its chief article of furniture.

My text you will find in the third chapter of Jeremiah, and fifteenth verse, as follows:

"And I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding."

My subject is-Our Ministerial Destitution and Its Supply.

This text is the promise of God to His people, conditioned upon their return from previous transgression and faithful performance of duty.

This promise, taken in connection with many others of a similar character, and the oft-repeated injunction, urged upon every one who assumes the position of religious teacher, to become a "scribe well instructed," strongly impresses the mind of the Bible student with the exceeding importance to both the Church and the world, of proper Ministerial ability.

It is plainly implied in the text, that there was a want at that time of such teachers as God could consistently bless, to the advance of the Church; and, also, that the Church could have that want supplied so soon as she should return and do her duty; in other words, that she had neglected her work, in the proper culture of those who were to become

her leaders.

Every good Minister of Jesus Christ is the gift of God. A "special gift," if you please. So far as natural talents and a renewed heart—qualities over which man has no coutrol—are concerned, they are the direct gift of God. But in intellectual culture, in theological science, in all that enables a man to "rightly divide the word of God," in all that is the result of learning, research, study—in one word, education—he is just as much the result of human effort, human labor, human means, as is the construction and management of a ship, the product of the grain-field, or the erection of a house of worship.

Hence, the Church has as active a part to perform, in producing the supply of its own Ministry, as its members have in procuring sustenance for their individual families, or its organization has in providing a house

of worship.

This, I am well aware, is a bold statement, yet if I can succeed in making it as clear to your minds as it has long been to my own, our surprise will hereafter he, that we did not apprehend so important a

trnth, at an earlier day.

That God works hy means and not by miracles—that men are His divinely appointed instrumentalities for the execution of His designs—are truths nowhere questioned among intelligent Christians. Wherefore, when He has produced the intellect, and regenerated the soul, He has laid the foundation and furnished the material upon which, and by which, the superstructure is to be reared. Thenceforward, human hands

are the visible, the indispensable instrumentalities.

Let us look at the facts of history. "Schools of the Prophets" were instituted by the old Church, almost as early as its organization; young men were reared, and their hearts were consecrated to God, by the spirit of his Grace. Then the Church took them, sent them to the institutions of learning, (for "Schools of the Prophets" were neither more nucless than that,) where they were tanght all the divine truths, and made acquainted with all the human knowledge then promulgated on earth. And it was not until the Church had ceased its efforts in this direction, that its "prophets and teachers" so far degenerated, as to render the

expression of my text necessary.

It was in one of those schools, and under the instructions of the learned Gamaliel that Saul of Tarsus was so tanght as to be prepared to hecome the "great Apostle to the Gentiles" as soon as his heart was changed, and he made spiritnally acquainted with Christ as a Saviour. These "Schools of the Prophets" have existed in one or another of the various forms, correspondent with the state of the Church, and the surrounding circumstances, until the present time. And whenever or wherever the Church has been in want of patrons and teachers, she has not been unsuccessful in securing a supply, if she has understood and resorted to the legitimate and divinely appointed means for obtaining them.

Whenever the Church has mistaken the necessary qualifications of her teachers, or has failed to use the proper means to qualify them, she has suffered depression and decay. A few hundred years only had elapsed, after the Master had gone np on high, and the Church hegan to

lose sight of that great, that absolutely indispensable qualification in her Ministry, a pious heart. Forms succeeded to substance, and human learning usurped the place of the teachings of Christ. Thenceforward, for a thousand years, the picture is a sad one, indeed; fold after fold of the shroud of spiritual death was wrapped around her, until it was difficult to discover the most dim outline of the doctrines of the Apostles in all her forms and ceremonies. Yet in this whole time, she possessed nearly all the learning and science on earth. Her prelates and her Vicars, her Priests and her leaders, were also the leaders of, and instructors in, all that was elevated in scieuce, or cultivated in taste those darkest ages, the Prelates of the Church orginated, improved and brought to perfection some of those orders of sacred architecture, which serve as models and patterns for the most costly and most ornate temples now erecting and using by the Church in this enlightened age. Even this beautiful temple, which we have this morning assembled to dedicate to the worship of Jehovah, is, in a great measure, fashioned after patterns furnished by Monks of an extremely remote and dark age, a time when it was literally true that moral "darkness covered the earth, and gross darkness the people."

These ages of darkness were consequent upou the neglect of the

Church to cultivate and to guard the piety of her ministry.

At another and a later time, when piety was cultivated, and even deep devotion pervaded the Church, yet by neglecting that education, which instructs in Scripture knowledge, how imbecile did she become in her

faith, how erratic in her practice.

An individual may pursue scientific research as a business, and reach a point more advanced than all his instructors. But communities never do this. No people ever became wiser than their teachers, and one individual will not continue very far in advance of his constant associates. If, therefore, the Minister be ignorant, in all, or in any one, of the points where he should be learned, it cannot be expected that the Church, or the people will, in the same departments, be wise.

Hence, the Church should watch with great vigilance, and foster with unremitting care, the education of her Ministry, so that at least the rising generation shall be taught by "scribes well instructed."

"Pastors after miue own heart;" that is, men whose minds have been renewed and made after the image of the Divine Being, "who shall feed you with wisdom and knowledge"—men who have learned wisdom and knowledge, and can so impart it, that it will feed and strengthen the "Flock of God."

That we as a denomination in this State, need such Pastors, is an assertion too patent to admit of proof. How shall we obtain them, is a question, which, after ten years of study and toil, remains unanswered.

Let me be distinctly understood. I do not mean to even intimate that any of our Pastors—that a single one of them—falls a whit behind the best men that ever occupied the position, in zeal, in consecration, in cutire devotion to the work of the Ministry—I speak of the fact that we want the number multiplied.

Nor will the facts allow me to admit, that we, as "Baptists, have done

little or nothing." It is now about ten years since the first Church of our denomination was organized in this State, and from that day to this there have been organized more than an average of one Baptist Church in every three mouths. And we now have three interesting and influ-

ential Associations, each doing a good work.

Yet, the Ministerial supply of our State is a theme, so very pressing in its necessity, that it would seem to arise unbidden in the mind of every one. No Baptist in this State, who is intelligent upon the point, can fail to feel painfully, the necessity for more "men of God, thoroughly furnished to every good work," prepared to "rightly divide the word of God, and give to every one a portion in due season." Pastors who will feed the flock of God "with knowledge and understanding."

Need we here stop to use numerals, and write statistics, showing the relative number of Baptist Churches and Baptist Ministers in the State? Useless as this would be in many points, it would be fatally at fault in correctly representing the true state of the case. Suppose there are half a hundred Baptist Churches on our Associational Records, are there not as many men on whom the hands of the Presbytery have been duly laid, while the solemn prayer of ordination has been offered? Despite these two balancing items, the fact still meets us, that a large portion of our Churches are entirely destitute of such Pastors as God promises by the mouth of Jeremiah, to give to the faithful. Go through the length and breadth of the State-count the Churches which are actually perishing for want of pulpit instruction and Pastoral care, and then register the brethren who are "given wholly to the work of the Ministry"will the latter equal the former? Let us be here distinctly understood, as casting uo shadow of reflection upon brethren who, though so situated that they must, like Paul, make tents for a living, while they so preach that God will say of them, "they have done what they could." We only refer to facts as they exist. The "good Minister of Jesus Christ," who is obliged to toil all the week to sustain a dependent family, and then preaches the Gospel as well as he can ou the Sabhath, has a task sufficiently severe, without the infliction of unmerited censure from his brethren, a task for which Jehovah will by-and-by honor him, let men say what they will; and may His Omnipotence forbid that we should ever add a feather's weight to such a brother's burden.

But of what avail will be a knowledge of the facts, if there be no remecy? And where is the remedy? Shall we look to the older States? They are but little better supplied than we are. While multitudes of men, feeling the full force of ordination vows, and burning with a desire to do a work to which they are totally incompetent, go begging for a place, quite an equal number of pulpits remain vacant, or what is little better, afford successive candidates an opportunity to show their unfit-

ness for the position to which they aspire.

Full ten "long years of warfare" has been endured, while the call for "volunteers from the East," has been continually repeated by every means known to the wise and the good. And with what success? A few have been moved by the Macedonian cry, and come to our relief, of whom some remain united at this present time, while others, having

served out the time of their contract, with the Missionary Society which sent them here, have returned to fields so cultivated as to be more con-

genial to their tastes.

The "Sous of the Church," which have entered the ministry from our own midst, have mostly been induced to do so from the extreme necessity for laborers. The Churches have felt eucouraged, and have urged the young men forward in preaching, but have they afforded the means of study and intellectual culture? Has not this great cardinal, essential

point been overlooked?

It is to this subject I wish to call the attention of my brethreu. To urge young men into the ministry, and not afford them the facilities for becoming fitted for their work, is an error as fatal to prosperity as it is contrary to the Divine arrangement. The Church that does it pursues a course, (charity says unintentional,) as subversive of her best interests as the daily inbibing of poisonous drafts is to the human system. Ignorance of true doctrine, in the Minister, will always be a fruitful soil for the growth of error, while a want of a clear view of the system of the religion of the Bible as a systematic whole, and an understanding of the relations of each to all the other parts, will lead to that loose and confused style of communication, which can never interest and instruct for any great length of time.

That the All-Wise has called a man to preach the Gospel, is prima facie evidence of his fitness in natural abilities and pious heart, too plain to call for, or even admit of argument or illustration. But natural talent does not furnish a knowledge of natural truths, physical science or illustrative phenomena. It cannot store the mind with argument, historical facts, or logical deductions, but it can and does lay the foundation for, and facilitate the acquisition and use of all these; and because of this, God selected the individual to become his ambassador. But these things must be acquired, and to acquire them, the individual must use

this natural talent—must learn these natural faets.

Again, a renewed heart, a pious soul, while it opens an effectual door for the reception of spiritual truth, and looks upon the sacred pages of Divine Revelation with an eye unknown to the carnal mind, cannot, without long continued, oft-repeated and prayerful study—unremitting and earnest toil—learn, collate, arrange, treasure up, and have ready for constant use the great principles of theology, the fundamentals of religious teaching. In short, no man is, either by nature, or by grace, nor by both combined, a "Scribe well instructed," capable of "rightly divining the Word of God—giving to each a portion in due season," nor can he become such without that "patient continuance in well-doing," exhibited in careful study to become "a workman who need uot be ashamed."

Supreme Wisdom has said, "The children of this world are wiser in their generation than the children of light;" a truth which, although at first startling, is most forcibly illustrated in the subject under consideration. Will our courts admit a man to practice at the bar, or authorize him to act as an attorney and counsellor at law, without evidence that he has read law—studied his profession? Does the medical world allow the man any better appellation than that of "quack," who assumes to

deal with our health, and thus jeopard our lives, without studying the "healing art," becoming acquainted with the parts, the relations and the functions of the human system? Will the merchant entrust his ship, or the underwriter insure its cargo, in the hands of a captain who has never studied navigation, and has no knowledge of commercial geography? Will the manufacturer entrust his cotton mill or woolen factory to the superintendence of a man who has not thoroughly studied the relations of machinery, and learned the operations of the spindle and the loom? We need not pursue this subject; it is too plain. Men must be educated in theology, or they are not prepared to teach divine truth.

How to furnish the proper men—how to fill the vacancies—how to occupy the waste places, is worthy of all attention. Where are the young meu, with hearts responding to the divine call, "who will go for us?" "Here am I, send me." And if we had the young men, where are our "Schools of the Prophets," in which they might be so instructed, as to be able to feed the flock "with wisdom and knowledge?" And if we had both the men and the seminaries, where are the endowments—the means of subsistence for the teachers and the pupils? These questions suggest replies, anything but satisfactory—replies which constitute a scene, sad to look upon-disheartening to contemplate-yet I thiuk we are not without hope. There is a little light. Will you look in the direction that I point? We may see it alike. And if we agree, there is also promise upon which to found the hope. That the Church has need of Pastors, and God refuses to call men to become such, is an absurdity too palpable for consideration. It is not for a moment to be doubted, that whenever and wherever sinners are converted, or Christians congregate in any considerable number, there will be minds of sufficieut capacity, and hearts of sufficient piety to serve as under-shepherds, so soon as they shall be furnished with the necessary instructions to enable them to lead the flock in "green pastures and beside still waters." But, (and it is with unfeigned reverence I would speak,) we are not to suppose the Supreme Being so wanting in consistency, so unreasonable in his requirements, as to call men from their common necessary avocations, to instruct a Church or lead a people, who will neither contribute to their preparation, nor appreciate their labor when voluntarily bestowed.

The opening through which I think I see a ray of light, is this: We have, located at different points, and occupying different fields, several brethren in the Ministry, whose educational advantages, have rendered them capable of filling a professor's chair in the best university in the East—whose libraries cover large fields of learning, both secular and sacred. These brethren are so engaged that they cannot give their whole time to teaching, and if they should do so, there is no means for their support. But they love the cause of God so well, and regard ministerial education as so inportant, that they would willingly devote extra hours, though those hours should curtail ordinary recreation or repose, to the instruction of brethren who wish to cultivate their minds and become preachers of righteousness. Let the Churches pray for God to "pick His men" and "mark them for His service," and then contribute

to the support of these young men in this very cheap way, while they collect some knowledge of the great truths they are to preach.

This course will not afford all the advantages of a well-appointed sem-

iuary, but it is our best, our only substitute.

Besides, seminaries are at present, with us, impossible. We have neither the men nor the means at command, to create and to furnish them. And if we had, we could not secure them. A seminary or college is not a thing of manufacture. It must grow out of existing necessities, and must be sustained by continuous necessities. And there is no other, no combination of necessities, that can sustain them but the multiplicity of students. Colleges and seminaries are never "born in a day." Like the human frame, they, from small beginnings and feeble efforts, increase and develop the muscular and vital forces, just in proportion as those organs are subjected to constant exercise and use. It is true, that Rochester University, in the State or New York, would seem to constitute an exception to this principle. To the casual observer, she appeared to spring full-grown into existence. Her professorships in literature, in science, and in theology, were filled, and her classes were regularly graduated, the first year. And yet she was not a new creation. Another school, commencing in the study of an humble Pastor, with only three students, (precisely the plan I have endeavored to present in the foregoing,) had been growing with and from the demands of increasing numbers of pupils, for a quarter of a century, until it could divide, both its faculty and its students, and thus make two schools instead of one. But let either of those, or any other school in the most favored spot of earth, be deprived of students—let all the endowments continue—let the treasury overflow with gold—let the waving branches of her "Academic Groves" teem with singing birds, and her embowered avenues through elysian fields be throughd with delighted multitudes; yet without students to instruct, her professors would become drones, and her laboratory filled with mildew, her library would must, and her chapel become the hooting place of owls. Students, in considerable numbers, are absolutely indispensable to the success of any school of high order. And how many have we? How many could we count? Establish your school-endow your professorships, and make your tuition free, and everything most inviting, then sound the invitation—let its clarion notes ring along all the vallies, and echo among all the mountains, until it shall have reached every habitation connected with our fifty Churches, and how many students would respond? Not half a score. Be not surprised. I am within bounds. You would not find ten young men in all our Churches who would be ready to avail themselves of the advantages thus afforded for a thorough and systematic course of preparation for the holy work. A formal seminary is, therefore, as yet, quite out of the question. And because this is so, shall we do nothing? Because we cannot accomplish all we desire, shall we refuse to do what we can? As parents, I appeal to you. Are you willing to conduct those susceptible minds which God has entrusted to your care, from Sabbath to Sabbath, to the place of worship, and have them taught by a man ignorant of the first principles and proper use of his own na-

tive tongue-ignorant of physical science and natural laws-ignorant of the geography of the earth, and the habits of man-unlearned in the history of the Church and doctrines of the Gospel-unable to give even an outline of the system of Christian theology, or to advance three consecutive eyidences for the existence of a Supreme Being? But I may not press this point—it is too painful. I know you are not, you cannot be, thus willing. What, then, will you do? You cannot obtain a supply from the older States. Such men as you want are not over numerous, even there, and the Churches that have been happy chough to secure them, will not let them go. Semiuaries cannot be manufactured. You have but one alternative-at least I see no other—and that is for each Church to furnish every young man in her midst, who gives evidence of divine appointment with such assistance as will enable him to devote his time and attention to regular systematic study, with, and under, the instruction of some oue of the brethren alluded to in the former part of this discourse. And then let those Churches, whose memberships do not embrace such young men, join with those that do, in supporting the young men, meantime, making daily supplication that God would raise up such in their own midst.

This course I regard as not only our necessity, but a very hopeful one. It would naturally lay the foundation for semiuaries and colleges; and I verily believe that a few years hence would witness the result in such a school, or schools, as would meet all our wants, fill all our pulpits, and furnish multitudes of destitute places with

preachers of righteousness.

Brethren, of the Churches, this matter is with you—this responsibility is upon you, and God will require at your hands, faithfulness

in this Stewardship.





THE

# TRINITARIAN FAITH.

### A SERMON,

BY REV. J. H. WYTHE, M. D.,

PASTOR OF THE POWELL STREET M E. CHURCH, SAN TRANCISCO.

SAN FRANCISCO.

PRINTED BY B. F. STEREIT, 533 CLAY STREET, 1864.





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### THE TRINITARIAN FAITH.

"There are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one."—I John 5: 7.

There has been much controversy respecting the genuineness of this verse. It is not found in ancient Greek manuscripts, nor is it quoted by early Greek writers; but it is found in ancient copies of the Latin version, is distinctly quoted by Cyprian, who wrote in the third century, previous to the Council of Nice, and by Tcrtullian, and other Latin fathers of later date, and seems to be necessary to complete the sense of the passage. Those who argue against it suppose it to have been added by some zealous Trinitarian in an early age of the church; while those who favor its authority suppose it to have been erased from the Greek copies during the Arian age of the successor of Constantine. Whatever we may think of the authenticity of the text, it is a plain statement of the Trinitarian faith, and contains nothing but what is abundantly asserted elsewhere in the Bible respecting the Trinity, and their testimony to the mission of Christ. "The Father bore witness both at Christ's baptism and at his transfiguration, when with an audible voice He declared, 'This is my beloved Son, in whom I am

well pleased.' The Word bore record of Hinself, affirming frequently, plainly, and directly, that He was the Son of God, and making it manifest by His doctrine and miracles that he came from the Father. The Spirit bore witness to this, by descending on Christ at his baptism, and by descending on his Apostles at the feast of Pentecost." (Burkitt.) We may add that the same record is borne by each person of the Trinity in every instance of personal salvation. The justification of every penitent believer is represented as the personal act of God the Father through the atonement and intercession of God the Fon, and is testified to by the witness of God the Holy Spirit to the believing heart. These three persons are one—one God; one in substance, power, eternity, and glory.

Such is the faith which, for more than eighteen hundred years, has withstood the assaults of infidelity and corruption. The waves of error and of violence have dashed against it in vain. It has stood like a rock of adamant, the foundation of the Christian church, and a firm basis of faith and hope for every believer. It is not likely that any subsequent assaults upon it will be stronger than those which have been repelled.

So masterly have been the arguments in defence of this doctrine, so learned its champions in every age, that one feels, in entering upon its discussion, as if he had passed into an arsenal, where weapons of every kind were furnished to his hand. Logic and learning and eloquence have all combined to do honor to the truth. Yet many who have been eminent for piety and learning have hesitated to receive this doctrine, and respecting them we desire to utter no harsh judgments. To their own Master they stand or fall. We deal with truths, not with men. Yet Christian charity inclines us to believe it possible for those who cannot admit our view of the Trinity to be saved by the power of a faith in which their hearts rest, although their intellectual perceptions may be blurred by education or false logic. The majority of men believe more than they can intelligibly express.

I propose to consider briefly the history of this doctrine of the Trinity in Unity, with the views of the present age respecting it; the testimony of reason and the Scriptures in its favor; and its connection with experience.

#### I. THE HISTORY OF THE DOCTRINE.

1. The idea of a Trinity, or at least of a plurality in the Divine Being, is found in many systems of heathen mythology. The philosophy of Plato among the Greeks, and the worship of the Hindoos and Persians, contain plain allusions to such an idea. Now, whether we adopt the theory that myths are a sort of second language—the attempt to express abstract ideas by means of the extension of concrete terms—or the more theological view that they are distortions of the traditions of early patriarchal and Hebrew revelations, it seems evident that the Bible doctrine of the Trinity cannot be so utterly contrary to the nature of the human intellect as its opponents represent, seeing that the most elaborate pagan philoso-

phies and theologies tended towards it, even if they did not reach it. The copy and the counterfeit are both evidences of the reality of the original. The Trinity of Plato and of the Hindoos are merely figurative personifications, not a distinction of three real persons in the Divine Essence. For the clear manifestation of this truth, we must refer to the Sacred Scriptures. We shall hereafter see that they bear the most explicit testimony in favor of this doctrine.

2. The age of the Apostles, and for several eenturies after, was one of speculation. The philosophy of Plato and of Aristotle gave rise to Gnosticism, and led many in the Christian church away from the simplicity of the truth as it had been preached by Jesus and his disciples. The nature of God and the person of Christ were especial subjects of early speculation. Some contended that Christ was God the Father Himself, in a particular aspect or relationship. Essence and Person were identical to their minds; and, as there was but one Essence, there could be but one Person, in their judgment. As they believed that the Divine Essenee in union with a physieal nature suffered for the sins of the world, they were ealled Patripassians; and as they held the idea of a single personality, they were called also Monarchians. Others denied the real deity of Christ, but coneeded to him a species of divinity. They supposed a sort of emanation, or Divine Wisdom, or Reason, issuing from essential Deity, which dwelt in the man Jesus, rendering him superior to all others. They believed in a Trinity of emanations or powers,

but not in a Trinity of persons. They have been termed Nominal Trinitarians. A third class held Christ to be a mere man, and are denominated Humanitarians.

3. The earliest Christian writers after the Apostles contented themselves with expressions, chiefly taken from the Scriptures, representing the unity of essence between the Father and the Son, and the distinction of persons; but as heresy became more prominent, the defenders of the faith multiplied, and the doctrine of the Trinity in Unity was more clearly expressed, defined, and maintained. At length, the teachings of Arius, who contended that Christ is not divine in any sense, but a mere creature, although the very highest and first of all, attracted general attention, and, for the purpose of clearly defining the Christian doctrine, more than three hundred bishops met in general council at Nice, in A. D. 325, and adopted a creed, which was afterwards elaborated into that commonly called the Athanasian, in which the views of the church were set forth as follows:

"We worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance. For the person of the Father is one; of the Son, another; and of the Holy Spirit, another. But the divinity of the Father, and of the Son, and of the Holy Spirit, is one; the glory equal, the majesty equal. Such as is the Father, such also is the Son, and such the Holy Spirit. The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. The Father is infinite, the Son infinite, the Holy Spirit infinite. The Father is eternal, the Son eternal, and the Holy Spirit eternal. And yet there

are not three eternal Beings, but one eternal Being; as also there are not three uncreated Beings, nor three infinite Beings, but one uncreated and one infinite Being. In like manner, the Father is omnipotent, the Son omnipotent, and the Holy Spirit omnipotent. And yet there are not three omnipotent Beings, but one omnipotent Being. Thus the Father is God, the Son, God, and the Holy Spirit, God. And yet there are not three Gods, but one God only. The Father is Lord, the Son, Lord, and the Holy Spirit, Lord. And yet there are not three Lords, but one Lord only. For as we are compelled by Christian truth to confess each person distinctively to be both God and Lord, we are prohibited by the Catholic religion to say that there are three Gods, or three Lords. The Father is made by none, nor created, nor begotten. The Son is from the Father alone, not made, not created, but begotten. The Holy Spirit is not created by the Father and Son, nor begotten, but proceeds. Therefore, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity there is nothing prior or posterior, nothing greater or lesser, but all three persons are co-eternal, and co-equal to themselves. So that through all, as was said above, both Unity in Trinity, and Trinity in Unity, is to be adored."

By this continuous assertion of positions, and then retracting them up to a certain point, to prevent them from being pushed too far, this creed guards against the Patripassian view of Sabellius on the one hand, and the teachings of Arius on the other. This antithetical statement of the doctrine affords, perhaps, the very best exposition of it which can be given, and has proved a bulwark of the faith in successive generations.

4. In the middle ages, the doctrine of the Trinity was not controverted to any considerable extent, although a few speculative minds, like Scotus and Abelard, were accused of heterodox tendencies.

At the Reformation, the Roman and Protestant churches adopted the same statement of the doctrine, and it has passed into the Confessions and Articles of the various Christian communities throughout the world. In the sixteenth century, Socinianism arose, which was a more elevated form of Unitarianism than it afterwards became; and, in the English, German, and American churches since that time, although presenting no new features of thought, the discussion has been more or less kept up. The Rationalists of Germany have rejected Trinitarianism, and, in the reaction which followed their teaching and the attempted reconstruction of theology by Schleiermacher, we see a strong leaning towards the Sabellian Monarchism of the early controversy. Even such writers as Olshausen are not free from the influence of this movement, or, at least, have made use of phrases, which, though susceptible of a different meaning, have tended to mislead.

5. In our own country, at the present day, there are four different forms of thought under which the Divine nature is contemplated; viz., Pantheism, Arianism, Swedenborgianism, and the Trinitarian view.

Pantheism is the view which identifies the Deity with the universe and its laws. It ignores the idea of personality in God altogether, and, so far as intelligence implies freedom, it ignores intelligence also. It is an ancient error, but has been revived and extended by the influence of German metaphysical teachers, until, under the names of the "development hypothesis," and "the law of progress," it has become the characteristic feature of modern infidelity.

Arianism, in its most refined and exalted form, has been adopted by most of the Unitarian churches of the present day. This system denies the essential deity of Christ, but acknowledges a derived divinity in him, making him superior to all other creatures. Many of those who adopt this view, while arguing persistently against "the Trinity," have frankly avowed their belief in "a Trinity," and have used expressions so full of evangelie meaning, that, but for contrary expressions accompanying, the whole effect would be quite satisfactory to a Trinitarian. Our late lamented friend, Rev. T. Starr King, has left a record of his faith in his answer to Dr. Huntington's sermon on the Trinity. He says, speaking of the Gospel of John: "To me it declares plainly the preexistence of Christ as a super-mortal nature, dearly beloved of God, made of the Divine substance, who came to dcelare God and reflect Him, as it were, in a darkened world, and to infuse the Divinc spirit and love by a life of obedience and sacrifice in the world, as the organic centre of a sanctified society on earth." With a faith so nearly true and pure, and a spirit full of generous and patriotic impulses, it is no wonder that he became endeared to all who knew him.

The Swedenborgian doetrine of the Trinity denies the distinction of persons, and teaches that "the Divine of the Lord is the Father, the Divine-human the Son, and the Divine proceeding the Holy Spirit." This view maintains that in the one person of Jesus Christ dwells the whole Trinity—the Father inhabiting the humanity, the humanity being the Son, and the virtue, power, or operation, proceeding from it, the Holy Spirit. Those who receive this doctrine acknowledge no other object of worship than the person of Jesus Christ. They believe in a Trinity in his person, but not in a Trinity of persons in the Godhead. This view is almost if not quite identical with the Sabellian doctrine of the third century.

The Trinitarian doctrine is well set forth in the Articles of Religion of the Methodist Episcopal Church, as follows: "I. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And, in unity of this Godhead, there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

Mr. Wesley (Vol. I. serm. 26) says, that God's "Trinity in Unity, and Unity in Trinity," is "discovered to us in the very first line of his written word: Bara Elohim, literally, "the Gods ereated,"—a plural noun joined with a verb of the singular number; as well as in every part of His subsequent revelations, given by the mouth of all His holy prophets and apostles." Again, he says (Vol. II. serm. 60): "'There are three that bear record in heaven, and these three are one.' I believe this fact also (if I may use the expression), that God is three and one. But the manner, how, I do not comprehend; and I do not believe it. Now, in this, the manner, lies the mys-

tery; and so it may. I have no concern with it; it is no object of my faith; I believe just so much as God has revealed, and no more." "Where is the wisdom of rejecting what is revealed, because we do not understand what is not revealed? of denying the fact, which God has unveiled, because we see not the manner, which is veiled still? Especially when we consider that what God has been pleased to reveal, upon this head, is far from being a point of indifference—is a truth of the last importance. It enters into the very heart of Christianity; it lies at the root of all vital religion. Unless these three are one, how can 'all men honor the Son, even as they honor the Father'?" "I know not how any one can be a Christian believer, till he 'hath (as St. John speaks) the witness in himself'; till 'the Spirit of God witnesses with his spirit, that he is a child of God'; that is, in effect, till God the Holy Ghost witnesses that God the Father has accepted him through the merits of God the Son; and, having this witness, he honors the Son, and the blessed Spirit, 'even as he honors the Father,"

Mr. Fletcher is equally distinct in his acknowledgment of the Tri-personality of the Godhead. He says (Vol. III. p. 399): "Never did we say or think, either that three persons are one person, or three Gods are one God. These contradictions never disgraced our creeds. We only maintain, that the one Divine Essence manifests itself to us in three Divine subsistences, most intimately joined, and absolutely inseparable. With the Scripture, we assert, that, as these subsistences bore each a particular part in our

creation, so they are particularly engaged in the seeuring of our eternal happiness; the Father ehiefly planning, the Son chiefly executing, and the Holy Ghost eliefly perfecting the great work of our new ereation." Again (p. 487): "If it be asked, 'How far are the Word and Spirit distinct, and how do they differ from the Father, and from each other?' I answer, How far they are distinct, and how they differ, is impossible for us fully to say, because it is not told us. We only know that they are manifestly distinguished, and have personal actions attributed to them, in the Holy Scriptures; and that the Father is spoken of as the source and principle, both of the Word and Spirit, and is represented as ealling creatures into existence, and revealing Himself and His will to the intelligent part of those ereatures by that Word, and communicating Himself and His nature by that Spirit So that, as He is distinguished from them both, as the sun is distinguished from his rays, and a fountain from its streams, so they are distinguished from each other—the Word chiefly appearing, and, as the express image of the Father's person, externally revealing the Deity, and the Holy Ghost remaining invisible, and internally communicating Him. And, no doubt, there is in the nature of the Godhead a reason for this, though we cannot comprehend it. We have, therefore, only one Jehovah, one living and true God, manifesting Himself and His will by His Word, and communicating Himself and His nature by His Spirit."

These Trinitarian views are adopted in all essential respects, by the great majority of Christendom. The

Roman and the Protestant churches, Calvinist and Arminian, Episeopal and Congregationalist, of whatever policy or administration, or of whatever degree of culture, all have united in the supreme eatholic faith of a Trinity of persons in the Divine Unity. Not a Trinity beginning in time, by the Father uniting Himself to a human Son, but a Trinity in Unity from all eternity—a Trinity of persons of one Divine substance, coequal in eternity, majesty, and power.

Wc consider—II. The Testimony of Reason in Behalf of this Doctrine.

We are not insensible to the fact that the mode of the Divinc existence surpasses the comprehension of a finite mind. Our limited facultics may indeed eonceive the idea when revealed to them, but may not comprehend it, or fathom its mysterious depths. Yet the idea of Tri-unity is not more impossible to human consciousness or conception than the idea of a Being at onec personal and infinite, or of the variety of attributes in the Divine nature, each infinite in its kind, and yet all together constituting but one Infinite. Yet human reason, when the idea is revealed to it, aeknowledges that it must needs be so, although it admits its own insufficiency to explain the mystery. But, for that matter, what is there about us or within us which is not mysterious, in the same sense? Who understands the growth of a plant, or the union of spiritual and physical nature in his own person, or any other of the myriad faets which are sensibly demonstrated to him every day? I know that it is impossible to believe a proposition which involves self-contradiction; but the idea of the Trinity in

Unity is not self-contradictory, therefore it is not impossible to believe it. It is true that it is impossible for a thing to be one and three in the same respect at the same time; but Trinitarians deny that God is one and three in the same respect. They teach that God is one in one respect, and three in another respect. The first respect they denominate by the term essence, and the second by the term persons. This is no more self-contradictory than if we were to say a triangle in one respect—considered as a figure—is one, and in another respect—in reference to its sides—it is three. This illustration is not given to prove the truth of the doctrine of the Trinity, because its truth must rest solely upon the Divine record, but simply to show that the idea is not selfcontradictory.

Further, if I may be permitted to express the manner in which the doctrine of the Trinity commends itself to my own reason, it affords me the only refuge from a cold, cheerless Pantheism, in which the universe may be represented as springing from an original Brahminical monad, which, after ages of unconscious inactivity, by some mysterious law of development for which reason can find no origin, unfolded itself in the varied forms of creation. For, if we admit a Creator—a personal intelligence—there must have been a time anterior to the Creation, and also a necessary eternal plurality in the mode of the Divine existence; since reason cannot conceive of a subject without an object of thought, or an active intelligence in a state of inactivity. Sartorius has well said, respecting the love of God, that love is

"conscious personal life, not merely subjectively absorbed in itself, but expanding, and manifesting, and objectively communicating itself." "God is love, not only as Creator and Preserver of the world, but in himself, from eternity; eternal love in person, and surely in more than one person, for love consists in the unity of (at least) two persons. The subject of love is not conceivable without the object; nor personal love without a personal object, without which it would be but self-seeking. The I must have a Thou; the eternal I an eternal Thou; eternal love an eternal object." "Therefore," says Bickerstreth, "if the Son were not from everlasting (as the Father Himself), the first and the last, the beginning and the ending; then, before the creation of the world, or of any worlds, through the receding cycles of a past eternity, 'the Divine mind would have stood in an immense solitariness,' without reciprocity of affection, and without communion of intellectual enjoyment."

### III. THE SCRIPTURE TESTIMONIES TO THE TRINITY.

To one who receives the Scriptures as the infallible Word of God, their testimony will be sufficient authority. The mystery of the Tri-unity transcends all the powers of human thought, and the chief question respecting it must always be, What saith the Scripture?

It is not possible, in a single discourse, to examine the numerous passages which refer to this subject; we must content ourselves with a few which declare the Trinity of persons in the Godhead, and their real distinction. Of course, all those passages which assert the Deity of the Son, and the Deity of the Holy Spirit, have reference to the subject; but time will not suffice for their examination. (See Isa. 9:6; John 1:1; Rom. 9:5; 1 Tim. 3:16; Heb. 1:8; Col. 1:16, 2:9; Ps. 139:7; Acts 5:3; 1 Cor. 2:10, &c.)

The solemn and unequivoeal manner in which the Bible declares the Unity of God need not be quoted, as this is not questioned by any. The simple question before us is, whether the Scriptures teach that the One Divine Being exists in an essential distinction of Three Divine Persons—a Trinity in Unity.

The first Scripture argument for this view is taken from the manner in which the name of God is constructed and applied in the Hebrew Scriptures. The name Jehovah signifies absolute existence; and, if it has not a plural form, has more than one personal application. Gen. 19: 24 is an instance of such application: "The Lord (Jehovah) rained upon Sodom and Gomorrah brimstone and fire from the Lord (Jehovah) out of heaven." Here a visible Jehovah and an invisible Jehovah are expressly mentioned in the same passage. Most commentators agree that the visible appearances of Jehovah in the Old Testament were manifestations of the second person of the Trinity.

The very first name under which the Divine Being is introduced to us in the Scriptures, and which we translate by the word God, is a plural one (*Elohim*), and, to connect plurality with unity, it is the nominative case to a verb singular: "In the beginning, *Gods* 

created the heavens and the earth." This plural form of the name of the Deity occurs in at least two thousand five hundred other places.

Other plural forms of speech occur when the one true God only is spoken of, thus: "God said, Let us make man in our own image, after our likeness." "And the Lord God said, Behold, the man is become like one of us." "And the Lord said, Let us go down."

In Isaiah's vision (Isa. 6th chap.), we have a description of the Divine Majesty and the worship of the seraphim. The scene of that vision is that part of the temple called "the holy of holies," the holy place of the Holy Ones. The adoration of the seraphim is there represented in a trine form: "One cried unto another, and said, Holy, holy, holy is the Lord of Hosts." In similar language of plurality the voice from the Shekinah responded: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Now, the Evangelist (John 12:41) declares that this was a vision of Christ's glory; and the Apostle (Acts 28:25) says it was the voice of the Holy Ghost. This passage, therefore, requires us to believe in three Divine subsistences or persons in the Godhead; for it would be absurd to imagine a portion of a personality speaking to another portion, or the Divine Being speaking to Himself in the plural form, unless such distinction existed.

At the baptism of Jesus (Matt. 3:16), the voice of God the Father was heard—a clear evidence of distinct personality—proclaiming, "This is my beloved Son"; and the Holy Spirit descended upon

Christ as a distinct personality. The Evangelist could not have expressed personality with greater distinctness than in this history.

The baptismal formula given by Christ (Matt. 28: 19)—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—is plainly Trinitarian. So likewise is the Apostolic benediction (2 Cor. 13: 14), "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." No one can use these forms of worship while holding Arian or Sabellian views, without mental reservation and equivocation.

To see that the person of God the Father was not incarnate in Jesus Christ, refer to the Savior's prayer (John 17): "Now, O Father, glorify thou me, with thinc own self, with the glory which I had with thee before the world was." These words explicitly show plurality of persons. So the passages, "the Word was with God," "in the bosom of the Father," "thou lovedst me, O Father, before the creation of the world," and others similar, cannot be tortured so as to express a mystical relation sustained by one person to himself, but prove plurality of persons. If we admit not a distinction of persons, how is the Son "sent" by the Father, or how is he "the express image of His person"?

When Pcter acknowledged the "Son of Man" to be the "Son of God," Christ commended his faith, and said: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Did he not then refer to a distinct personality from himself by the term "Father"?

How could it be said of Christ, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3), if the Godhead is revealed only in the person of Jesus Christ? Could Christ atone to his own personality? sit down on the right hand of his own majesty?

These Scripture references might be largely multiplied, but I forbear; and, for the sake of removing a difficulty which some have felt in relation to the mysterious union of the Divine and human natures in the person of Jesus, I quote again from Mr. Fletcher (Vol. III. p. 482):

"The Godhead, as we have seen, was not converted into flesh, but only dwelt in it, and manifested Himself to mankind by it as far as He saw fit; and the manhood, while on earth at least, was not so taken up into God as to be quite absorbed and lost therein. Nay, this is not the case now he is in heaven; but the 'Lamb in the midst of the throne' is still of a nature distinct from pure and proper Deity, and knows not the secrets of the Divine counsels any farther than they are communicated to him. Hence, he is represented as receiving the book containing these counsels from the right hand of Him that sitteth on the throne; and hence we meet with that expression, 'the revelation of Jesus Christ which God gave unto him.' And yet, to signify that these two natures, though preserved complete and distinct, were nevertheless most closely united in the person of the Redeemer, we frequently, in the Scriptures, meet with what is termed a communication of properties; viz., the one nature speaks things, or has things spoken of it, which are only proper to the other nature. As, for instance (Acts 20:28), we read, 'The church of God, which He hath purchased with His own blood'; and (1 John 3:16) 'Hereby perceive we the love of God, because He laid down His life for us'; which is speaking of the Divine nature things proper only of the human. And (John 3:13) we read, 'No man hath ascended up into heaven but he that came down from heaven, even the Son of Man which is in heaven'; which is affirming of the human nature, the Son of Man, things that could only be true of the Divine. For, as God cannot dic, and has no blood to shed, so the Son of Man, the human nature, had not then been in heaven, and, much more, could not be there while on earth. Nay, and our Lord, at one and the same time, and with one breath, often said things proper to both his natures, as in the passage above quoted: 'I am the root and offspring of David,' the root as God, and the offspring as man. Again: 'I lay down my life for the sheep. I have power to lay it down, and I have power to take it again.' I lay down my life as man; I have power to take it again as God "

We consider—IV. THE CONNECTION OF THE DOCTRINE OF THE TRINITY WITH CHRISTIAN EXPERIENCE.

It is not a matter of indifference what we may think or teach respecting the doctrines of the Bible. Mr. Wesley, in his sermon on a catholic spirit (Serm. 39, p. 353), says that "a catholic spirit is not speculative latitudinarianism. It is not an indifference to

all opinions; this is the spawn of hell, not the offspring of heaven. This unsettledness of thought, this being 'driven to and fro, and tossed about with every wind of doctrine,' is a great curse, not a blessing; an irreconcilable enemy, not a friend to true catholicism. A man of a truly catholic spirit has not now his religion to seek. He is fixed as the sun, in his judgment concerning the main branches of Christian doctrine. It is true, he is always ready to hear and weigh whatever can be offered against his principles; but, as this does not show any wavering in his own mind, so neither does it occasion any. He does not halt between two opinions, nor vainly endeavor to blend them into one. Observe this, ye who know not what spirit ye are of; who call yourselves men of a catholic spirit, only because you are of a muddy understanding; because your mind is all in a mist; because you have no settled, consistent principles, but are for jumbling all opinions together. Be convinced that you have quite missed your way; you know not where you are. You think you are got into the very spirit of Christ; when, in truth, you are nearer the spirit of Antichrist. Go, first, and learn the first elements of the gospel of Christ, and then shall you learn to be of a truly catholic spirit." These words of our eminent founder have an application beyond the age in which he lived.

The doctrine of the Trinity is the most practical doctrine of our religion; and he that lives most upon it, is the most practically holy; he that doubts it, is ever fickle and unstable. If God the Son has made an atonement for our sins, and God the Father accepts us for his sake, and God the Holy Ghost bears wit-

ness with our spirits that we are "aeeepted in the beloved," this is no doetrine of speculation or uncertainty, but one of knowledge and experience. It is to us the revelation of God as the God of salvation, "who hath given to us eternal life, and this life is in His Son." The testimony of God's Spirit, therefore, and the vital efficacy of this doctrine in sanetifying our souls, assures us of its truth, and that "this is the true God, and eternal life."

Dr. Bushnell says: "Who that has been able, in some frame of holy longing after God, to clear the petty shackles of logic, and the paltry quibbles of a world-wise speculation, committing his soul up freely to the inspiring impulse of this divine mystery, as it is celebrated in some grand doxology of Christian worship, and has so been lifted into conscious fellowship with the great celestial minds, in their higher ranges of beatitude, and their shining tiers of glory, has not known it as being, at once, the deepest, highest, widest, most enkindling, and most practical of all practical truths?"

Francis Junius, the distinguished Heidelberg divine, two hundred and fifty years ago, was converted from Atheism by the doctrine of the Christian Trinity, which brought to him a true conception of the Divine Mind.

The mild and sober Howe declares, that "when we are to consider God as related to us as our God, we must take in and bring together each of these notions and conceptions concerning Him; we must take in the conceptions of each of the persons—'God the Father, God the Son, and God the Holy Ghost, is my God.'"

Jeremy Taylor says, that he alone truly understands the Christian doctrine of the Trinity, "who feels the power of the Father, to whom the Son is become wisdom, sanetification, and righteousness, and in whose heart the Spirit is shed abroad."

The celebrated Edwards says: "God has appeared glorious unto me on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons—Father, Son, and Holy Ghost."

The Marquis de Renty, as quoted by Mr. Wesley, testified: "I bear in me ordinarily an experimental verification and plenitude of the most holy Trinity." Mr. Wesley thought such an experience was rather rare, but quite possible.

Lady Maxwell, one of the early Methodists, writes: "I have been led to view the Holy Ghost chiefly as an agent; now I behold him distinctly as the third person of the Trinity. I have, in my own soul, an experimental proof of the truth of this doctrine, but find human language perfectly insufficient for speaking or writing intelligibly on the subject. Eternity alone ean unfold the sacred mystery; but, in the mean time, what we may and do comprehend of it is replete with comfort to the Christian."

While minds like these, matured and refined by scholarship and philosophy, have been raised to the heights of experimental verification of such a mystery, thousands upon thousands of others, who could not express themselves so intelligibly, have found in it their highest enjoyment, and have rested upon it for salvation. They knew nothing and cared nothing

about the manner of the mystery; they were unable to state the doctrine satisfactorily, or to link together the Scriptural chain of argument in its favor; yet they have rested on it as the truth of God, and have proved its power by the experience of salvation. They have prayed to God the Father through our Lord Jesus Christ, and have realized the communion of the Holy Ghost. The light of every Sabbath day dawns upon millions of such hearts. Every week they assemble to worship the Sacred Trinity, and to "receive with meekness the engrafted Word" which is able to save the soul. In plain village churches, or in magnificent temples; in erowded eongregations, or by scattered handfuls; on the decks of vessels upon the ocean, or the tents of soldiers in the field; in places of refuge from persecution; in hospitals of the siek and wounded; with the swelling tones of the organ to aid their devotions, or with the unaecompanied yet mateliless music of the human voice; young men and maidens, old men and children; with one accord, in attitude of worship, the assembled Christian eommunities elose their public services with the doxology--

"Praise God, from whom all blessings flow:
Praise Him, all creatures here below:
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost!"

We join them in this worship, and say, "Glory be to the Father, and to the Son, and to the Holy Ghost! As it was in the beginning, is now, and ever shall be, world without end. Amen."

# DEFINITION OF TERMS EMPLOYED IN THE DISCUSSION OF THE DOCTRINE OF THE TRINITY.

[From Shedd's History of Doctrines.]

The following terms compose the scientific nomenclature employed in defining and fixing the œcumenical statement of the doctrine of the Trinity:

1. 'Ousia,\* with its equivalent Physis, to which the Latin correspondents are, substantia, essentia, natura, and, in some connections, res; and the corresponding English terms, essence, substance, nature, and being. 2. Hypostasis, with its equivalents To Hypokeimenon and Prosoopon, to which correspond the Latin, hypostasis, substantia, aspectus, and persona, and the English, hypostasis and person. 3. The term Idiootes was employed to designate the individual peculiarity of the hypostasis-the hypostatical character by which each Divine Person is differentiated from the others. 4. Genneesis—generatio—generation, designates the eternal and immanent activity by which the First Person communicates the Divine Essence to the Second. 5. Exporeusis, with its equivalent Ex-PEMPS:s, to which correspond the Latin, processio and missio, and the English, procession and mission.

'Ousia, or essence, denotes that which is common to Father, Son, and Spirit. It denominates the substance, or constitutional being, of the Deity, which is possessed alike, and equally, by each of the personal

<sup>\*</sup> For want of Greek type on this Pacific coast, we print these words in small capitals.

distinctions. The Essenee is in its own nature one and indivisible; and hence the statement in the ereed respecting it affirms simple unity, and warns against separation and division. The terms generation and procession do not apply to it.

Hypostasis, or hypostasis, is a term that was more subtile in its meaning and use than 'Ousia. It denotes, not that which is common to the Three in One, but that which is distinctive of and peculiar to them: The personal characteristic of the hypostasis, or "subsistence" in the Essence, was denoted by the Greek word Idiootees; and, if we use our English word individuality somewhat loosely, it will convey the idea sought to be attached to the Person in distinction from the Essence.

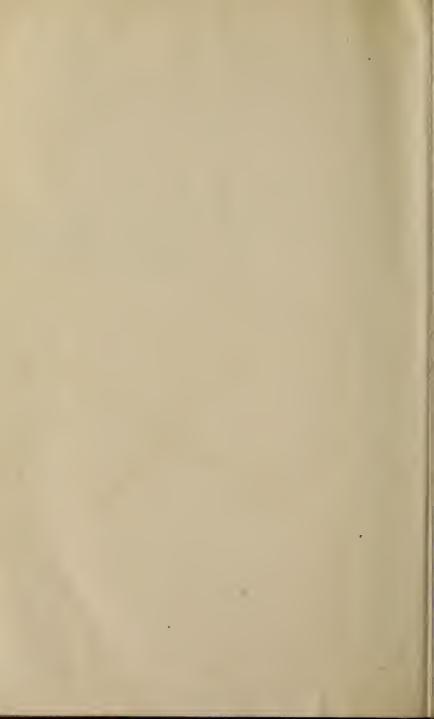
### DISTINCTION WITHOUT SEPARATION ILLUSTRATED.

An illustration of the fact that the mind can conceive the idea of a real distinction without separation is afforded by what is called the polarization of light. It is well known to science, that a beam or ray of ordinary light is composed, not only of the seven prismatic colors, but also of two rays or beams, intimately united, and in nowise differing from each other save in the relation of their axes—the axis of one ray being at right angles to the other. If a ray of light falls upon a doubly refracting crystal, its components are separated from each other, so that they may be analyzed. The distinction between them is thus seen to be one not of quality but of relationship. When the axes coincide, or lie in the same

direction, total darkness is produced—the peculiar relation of the axes of the compound ray seeming to be essential to the sense of vision. Hence, a scientific mind always contemplates ordinary light as compounded of really distinct rays (or vibrations) without separation.

No illustration can give a true apprehension of the mode of the Divine Existence, which must needs surpass all finite things and finite conceptions; yet such illustrations may be to some minds a stepping-stone to faith, the basis of faith being the revelation of God Himself to man.









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